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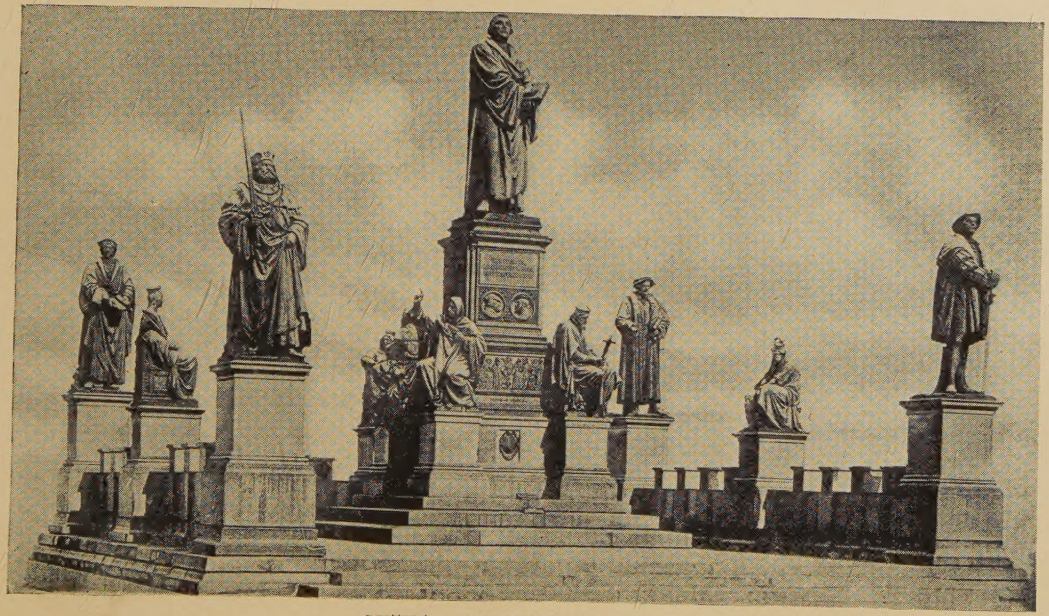

LUTHER MONUMENT AT WORMS

MISSIONARY HEROES

OF THE

LUTHERAN CHURCH

Edited by

L. B. WOLF, D. D.

Twenty-four years a missionary in India, and General Secretary of the Board of Foreign Missions, Evangelical Lutheran Church (General Synod)

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PHILADELPHIA, PA.

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DEDICATION

To the
Noble Band of Lutheran Missionaries
in India and Africa,
Among Whom are My Best Friends,
Whose Labors I have Shared
and in
Whose Success I Constantly Rejoice

L. B. W.

FOREWORD

These sketches attempt to give in outline the work of the mission and the missionaries in connection with the mission. In the very nature of the case they are at best very imperfect, though as far as they go, accurate accounts of the men and their work. The editor has no excuse to offer for preparing another book in this age of books on all sorts of missionary topics, other than that he feels our Lutheran worthies and the rich missionary heritage of Germany and Scandinavia are not known as well as they deserve to be among our English-speaking young people, and that there has been a demand for such sketches on the part of those who have been following the literature prepared by the Young People's Missionary Movement. The question is often raised, Has our Lutheran Church produced no missionary worthies that rank with those of other Churches? This little book is an humble attempt to satisfy the growing demand and to answer the question. The editor is sure that the sketches of Ziegenbalg and Schwartz must take rank among the first heroes in missionary work in the great field, and that the more distinctly local and denominational heroes, Heyer, Officer, Harpster and Day, will show that devotion has found as fruitful soil in these later days as anywhere else and in any age of the Church. The sketches of Adam D. Rowe and Samuel Kinsinger

must appeal to all young men who are struggling to make the most of their lives for God and their fellow-men.

The devotion and loyalty of the Church of the Reformation as it apprehended the sweep of God's command in Christ Jesus and set about fulfilling it, once it realized its True Life in Christ apart from Rome, must ever be an impressive lesson for these and all times, and make a strong appeal, especially in these strenuous days when "movements" are on foot to reach more adequately with Christ's message the nations, and perform the "Unfinished Task" to which Christ Jesus calls His Church.

THE EDITOR.

BALTIMORE, MD.,
Holy Week, 1911.

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LUTHERAN MISSIONS AND MISSIONARIES BEFORE CAREY

GUNTUR HOSPITAL

Missionary Heroes of the Lutheran Church

LUTHERAN MISSIONS AND MISSIONARIES BEFORE CAREY

From 1555 to 1800

BY L. B. WOLF, D.D.

From the beginning of the sixteenth century a new spirit began to manifest itself in Christianity. The Reformation of the Church in "head and members" was everywhere attempted. It culminated in the German Reformation in the person of Martin Luther, and became the most potent fact of human history since the Advent of Jesus Christ.

New spirit

A revived Christianity, a reformed Church, an independent life from the Roman head, were mighty steps during those early days of the sixteenth century, but they were taken with utter reliance on God and absolute dependence on His Word. What the Reformation did in its spiritual, intellectual and moral awakening for the Church, it also accomplished for its pre-eminent characteristic, its missionary development. It

brought the Church back to its early work—largely forsaken—to manifest Christ and His Gospel to all people. Indirectly it aroused the Romish Church to regain among the heathen her lost ground at home.

Luther

Hence, as was to be expected, Lutheran Foreign Missions are dated from the beginning of Lutheranism, and as Herzog's Encyclopedia shows—"Luther was ever reminding his hearers of the distress of the heathen and Turks, and earnestly urging them to pray in their behalf and to send our missionaries to them." His friends, the princes and followers, early began the work to restore to the Church the right place which the business of carrying the Gospel to those in darkness should occupy. In the midst of labors many and contentions with Romish powers, Luther never failed to emphasize the foundation-principles which underlie the foreign missionary enterprise.

First missionaries

But correct teaching must find expression in the life of the Church. Evangelical truth works out in the life, and twenty-five years after the great Diet at Augsburg was held and Luther and his coadjutors had witnessed so good a confession, the first work for those outside of Germany was commenced by *Primus Truber,* in the Slavic tongue, among the Croats and Wends. The translation of St. Matthew's Gospel, the Augsburg Confession and other books followed, thus starting what was manifestly the right method of evangelization. It was the evident plan of those

who did this work, to continue till the Turk was reached and the Gospel offered to him.

The Reformation was carried into Sweden, and here a field was opened which the Church at once entered, among the Lapps, in the year 1559, in the reign of Gustavus Vasa. Although no great success followed the early efforts, yet in the reign of Gustavus Adolphus, fifty years later, considerable progress had been made and a Christian literature was the fruit of the efforts of the early missionaries in the Lapp language, with schools established and theological training for Christian ministers commenced.

This work was most earnestly pushed forward by friends of the cause among whom were numbered the queen, and was also carried into Finland with considerable success (1648), thus explaining the fact that these northern lands are so largely Protestant and Lutheran to-day, with vigorous foreign missionary societies.

First American missionaries

In 1637 the Swedish Church was led, through the founding of "New Sweden" on the banks of the Delaware, to send with the colonists, ministers. These godly men saw the spiritual destitution of the Indians, and, foremost among them, Rev. John Campanius, became deeply interested in their spiritual welfare, learning their language and translating Luther's Small Catechism in the Indian dialect. Large sums of money were handed over to the Swedish king for prosecuting this work, by bequest, and successful operations were inaugurated and the people gathered into a

church, which showed such life "as to call forth praise and thanks to God for His mercy."

First missionary society

Let it also be noted that the Danish Church organized missions in 1672, in connection with the first Foreign Mission Association of Ernst Von Wels and her colonial possessions in the new world.

A serious setback to all progress both within and without the Church was experienced in the Thirty Years' War. Yet a bright spot in this sad time is found in the attempt to organize the first foreign missionary society of Protestantism, in 1664. Among its supporters and friends none were more earnest than Justinian Ernst Von Wels, an Austrian nobleman. He published two ringing missionary letters to the Christians of the Augsburg Confession, and raised the following questions:

1. Is it right that Evangelical Christians should keep the Gospel to themselves and not seek to spread it abroad?

2. Is it right to educate so many men in theology and not give them the opportunity to go abroad?

3. Is it right to expend so much on dress, high living, useless amusements, and expensive fashions, and yet hitherto have never thought of any means for spreading the Gospel?

He was opposed by the theologians of his day, but nothing daunted he formed the first foreign missionary school for studying oriental languages, methods of work and other allied subjects. He

failed also in this, but such was his personal zeal that he established a mission in Dutch Guiana, went out as a missionary himself, and became the first foreign missionary "to cross the high seas," and died a martyr to the cause.

While this zealous friend of the cause did not get the support of the men at home which was deserved, yet the missionary spirit was alive as is shown by the interest of the philosopher Liebnitz, whose plans for evangelization included China; by the work of Michal Hawemann, whose interest in Asia and Africa commercially was not so great as to make him forget that the first duty to those lands was to lift them "out of heathenish darkness"; by Dannhauer, whose enlightened advocacy led him to found schools and a seminary to prepare men "to win not only the wild tribes but the Turks and Jews also"; not to mention Scriver, Spener and Von Seckendorf, all of whom during the seventeenth century labored to keep the missionary fires burning on the Church's altar. Nor should we forget that even so-called failure, such as the early efforts in India in 1620-1670, connected with the Danish East India Company, the sad and disgraceful career of the so-called "Danish Apostle," Jacob Worm in Tranquebar, the work of the orientalist, John Wansleb, sent out by Duke Ernst of Gotha, must be interpreted as revealing the spirit of missions even though the unfaithfulness of the chosen missionaries put out the flame of missionary zeal, which was burning in many hearts.

First African work

Nor can we overlook the noble work started by Peter Heilig and his associate jurists in Lubeck, through whose missionary society the Gospel was carried to Abyssinia and the New Testament translated into the Amharic tongue; nor of the mission to Persia about the same time.

The whole movement shows that the Lutheran Church was willing and ready to carry the Gospel to America, Africa, Asia—to the world without Christ, and made from the beginning the attempt, and formed plans to send out bands of men to undertake the mighty task.

This brings us to the beginning of the eighteenth century, which was to witness new achievements and set the crown on the brow of the Lutheran Church. Dead formalism—contentions within the Church, and the spirit of indifference, received their awakening and rebuke in the pietistic wave which was soon to beat down all opposition and call the Church back to the work of her risen Lord.

Halle University

The Halle University became the center of the new church life, and with it the start of the missionary enterprise that was to embrace the world in its scope. America and the east were to be alike blessed. The Church baptized with the spirit of missions pushes out to redeem and uplift, to help and enlighten all.

During the one hundred years following 1705, the Lutheran Church performed a noble service which ought to be a mighty inspiration to her in these times, her joy and crown in all ages. She

ALL-INDIA LUTHERAN MISSIONARY CONFERENCE, GUNTUR, JANUARY, 1908

witnessed to her faith in India and Greenland, and set herself at work to gather her children into churches in North America, surpassing all other Protestant bodies in her devotion, labors and missionary spirit for almost one hundred years.

The Danish Church

The Danish Church occupied, through her colonial possessions, a position of advantage in world evangelization. In the eighteenth century her missionary work places her in the forefront of the effort to move out into the enshrouded night of her heathen colonial possessions. How early the Church was possessed of this conviction it is hard to say, but while King Frederick was yet prince, he is said to have expressed surprise at the Church's not having commenced operations in heathen lands in which they had colonies. He urged his Court Chaplains to begin the undertaking, but they were indifferent. In 1704, Court Chaplain Francis Julius Leutkens, who was certainly raised up of God, a friend of Spener, preached on the duty of the king to mission work. His colleagues opposed the movement, and excused themselves by saying that no missionaries could be found to start the movement.

Bartholomew Ziegenbalg

But God was preparing the way and the man. The home leadership was to be Danish; the foreign missionaries were to be German. Bartholomew Ziegenbalg was a student at Halle at this time. How marvelously God led in this mission movement of the eighteenth century! Broken in health it looks as though he could not even com-

plete his theological studies. He, however, recovered sufficiently to return to work. Passing through Berlin he stopped, and there God brought together the home and the foreign arms of the movement. Court Chaplain Leutkens was in Berlin, sent thither to find missionaries by the king. The men met. The burden of their thought was evident, for when they separated, the one to his high office at the Court of Denmark and the other to his studies in Halle, the great determination of the former to carry out plans for the establishment of mission work as soon as missionaries were available, became an accomplished fact, and the student had responded to the chaplain, and the missionary work for India and her redemption was commenced—the *first missionary was found.*

Court Chaplain Leutkens

Born in Pulnitz, Germany, June 24th, 1683, he and his fellow-laborer, Plütschau, were commissioned as missionaries to India, ordained on November 11th, 1705, in the capital city of Copenhagen, and in the following month set sail in the ship "Sophia Hedwig" for the Danish East Indies, landing in Tranquebar, July 10th, 1706. We cannot follow these pioneers in their work. We can only point out that they, during the years of their service in India, laid down the plans of mission work which all subsequent missionaries have found most helpful. These were times, not only of small things in missions, but fierce opposition and bitter persecution as well. But nothing daunted, the Danish mission of those early times

wrought marvels. These missionaries set to work to master the language, wrote grammars and dictionaries, baptized the first Protestant converts, within the first year, and on August 14th, 1707, dedicated the first Protestant Church, naming it the "New Jerusalem" Church. They began schools, devoted much attention to the instruction of the young, translated into the Tamil tongue the Holy Scriptures, and laid the foundation of a Christian literature, by the translation of Luther's Catechisms and the publication of a hymn-book and tracts. They extended their work beyond the boundaries of the Danish colony, and toured throughout South India as far north as Madras, distributing Christian books and tracts and preaching wherever they went.

First mission church in India

The missionaries of this first venture into the east did a wonderful work. It is hard to realize it, at this late day. Conditions were so different then from the present. But it is not too much to say that Ziegenbalg and his colaborers, to the year 1837, when the last Halle-Danish missionary died, laid the foundation for the modern missionary movement and led the way to India and to the east, of all those who have magnified their Lord and King in service and sacrifice since their day.

Schwartz

The connection of these missionaries was most intimate with the English Church Societies, and Schwartz and Kohlhoff in 1758, though commissioned by the Danish authorities, became missionaries of the Society for the Propagation of

Christian Knowledge, with their center of work at Trichinopoli and Tanjore. Here Schwartz worked and in the old church at Trichinopoli, his baptismal records are still shown visitors. In Tanjore in 1798, February 23d, he passed on to be with his Lord, and was followed to his grave by Hindus and Christians.

Later history

The Danish Society fell on hard times, and their work in Tranquebar languished. Rationalism abounded and cut the nerve of missions. The work of this society passed over into other societies, English and German, and the last missionary—Kammerer—died in 1837.

What was left of this work which had extended from 1706 to 1837, passed into the hands of the Evangelical Lutheran Missionary Society of Dresden, whose first missionary, Cordes, married the daughter of the last missionary of the Danish Society.

The results are not easily tabulated of this early work. The foundation of a Christian literature was laid. Bible translation was started and successfully done in the vernaculars of South India, in Tamil, Telugu and Hindustani. Schools and theological seminaries were commenced, and every work pushed in all directions. Schwartz and his colaborers in Trichinopoli and Tanjore, met with considerable success, and more than six thousand converts were gathered as the fruit of their labors. A proper start was made and the true place of Christian nurture was maintained.

THE MISSIONARY WORK OF THE NORWEGIAN AND SWEDISH LUTHERAN CHURCH

Reference has already been made to the splendid work of the Swedish missionaries among the Lapps, and the greater effort in Greenland and Iceland remains yet to be noted. The heathen Icelanders in the sixteenth century visited Europe, came under the influence of the Reformation movement and Luther's teaching, and returning to their own land, established churches, cathedrals and Christian schools, translated the Bible, laid the foundation of one of the best and most enlightened civilizations of our day.

Hans Egede

Early in the seventeenth century mission work was begun in Greenland. There is reference to work done in this land through Norwegian influence in the tenth and eleventh centuries, in the days of King Eric. But the real movement of Christianity was begun with Hans Egede, a Norwegian born three years after Ziegenbalg, January 31st, 1686. He early determined that he should preach the Gospel in Greenland, among his then supposed countrymen. Educated in the theological schools of his times, the way was not opened and he took up work in Norway, but could not quiet the call he had received to preach in the regions beyond.

Without resources, with little encouragement, he laid his plan for mission work before the church authorities at Copenhagen, and at length they approved his scheme, furnished him the

necessary means, and on May 3d, 1721, almost fourteen years after Ziengenbalg began and two years after he had sealed his missionary devotion with his life along the Bay of Bengal in India, sailed for Greenland under extraordinary difficulties. After searching for a landing place, which seemed out of the question, he at length determined to land on an island two miles from the mainland, which he called the "Island of Hope." Soon the people came to him. He saw their misery and wretchedness, and though no traces of any Norwegian ancestry could be found, he determined to remain among them and give them the Gospel.

"Island of Hope"

Surely no field was more forbidding. He had to persuade the authorities at home to permit him to remain. They did not want him to work for this people, who belonged to another nation. It required no little faith for him to meet the difficulties of this Arctic field. Barbarous and cruel, filthy and vicious, ignorant and unreceptive as the very icebergs, the missionary found a situation which none but the stoutest heart and deepest devotion could have faced. Well did he earn the name "Greenland's Apostle." His life in Greenland reads like the Acts of St. Paul—only with this difference—that the conditions faced by Egede were more severe and trying than those under which the great apostle labored. For fifteen years under the most trying circumstances, he worked on, saw his converts die by the small-pox, his devoted wife taken from him, and

a work fairly begun wiped out by an awful scourge.

Later life

Nothing daunted, he returned to his native land, to arouse interest and raise up supporters. He began a seminary in Sweden to prepare missionaries, and for ten years held the double position of teacher in the seminary and superintendent of the mission. Differences arising, he resigned his work and spent the closing days of his life in retirement, dying November 5th, 1758, eight years after the renowned Missionary Schwartz had entered on his work in India.

The Greenland Mission continued under his son, Paul, and the land has become Christian. With the early efforts, together with those of the noble Moravian missionaries, then and of later times, Christ came to Greenland.

The work of a century

The century before the great awakening has been reviewed. The beginnings, hard and toilsome, were made amid sacrifice and devotion of the highest type. We have seen how the work spread. How in England and Germany all the Protestant Churches became aroused to their responsibility. The eighteenth century closed with the noble Carey in India; the great English Missionary Societies started, or about to start; and the seed spreading among all Protestant bodies. The first stage is passed. God led in those early years. Men courageously followed, and the work of the ages and the fulfillment of the purpose of Christ's life is beginning to be slowly realized. To God be all the glory. Amen.

THE AMERICAN BEGINNINGS

THE AMERICAN BEGINNINGS

In the General Synod

BY L. B. WOLF, D.D.

The spirit of the Reformation, German in its original home, was borne across to the new world. We have seen it planting itself on the banks of the Delaware. Following in this path, from all Lutheran lands, the seeds of missionary zeal were transplanted into American soil. An abundant harvest has been realized. A stupendous task confronted the Church during those early years in the new world. It did not seem possible to do anything more than plant the Church. Out from Halle University came the noble pioneers who laid the foundations for the American Lutheran Church. A greater struggle, the end of which has not yet been reached, than the transplanting of our Church from the Fatherland and of the continent, its vastness and complex problems, cannot be found anywhere in the field of church history. It can only be appreciated by those who have been watching the whole movement.

The Church in the new world

That in the midst and in face of such a mighty task she has found time, strength and energy to put into the great foreign movement, speaks volumes for the missionary spirit which has ever

The Foreign Mission spirit in new world

characterized her in the past. She holds firmly to the Word and its commands are clear. She finds work on every hand, yet must not be disobedient to the last great command. No other work can excuse her from undertaking her share of world-evangelization.

As soon as the American Church began to express herself in an organic way, she recognized among her first utterance, the call of God through His Son, to world-wide conquest. The awakening of the missionary spirit was seen in the first meeting of the General Synod in 1820, in the resolution, "to organize a missionary institute." Individual congregations contributed in those early years to the work of Foreign Missions, through the interdenominational society—the American Board, and it may be safely asserted that our churches in the cities were in line with that early movement which began in 1810.

Organized effort

The first formal action, looking toward an organization, dates back to 1833, at the Baltimore Convention of the General Synod, when a resolution was passed, a committee appointed to circulate missionary intelligence, and to urge the holding of a missionary conference at the next meeting of the Synod, at which a sermon was to be preached on Foreign Missions. In 1835, an eloquent report was made by the Committee appointed, but matters got no further than to urge a Missionary Conference at Mechanicsburg, Pa., the next year. The work of Gutzlaff in China and Rhenius in India was spoken of in the report,

and help was urged for these fields. It was to organize a missionary society in the Evangelical Lutheran Church in the United States of America.

But the final steps were taken at Mechanicsburg and a Central Missionary Society formed whose object was: "To send the Gospel of the Son of God to the destitute portions of the Lutheran Church in the United States of America by means of missions; to assist for a season such congregations as are not able to support the Gospel; and ultimately to co-operate in sending it to the heathen world."

Hagerstown, 1837

The General Synod effected the organization at Hagerstown (1837), and during the time of that meeting in accordance with the Committee's recommendation, on May 30th, was organized the German Foreign Missionary Society, with the hope of uniting all Germans, Lutheran and Reformed, in foreign work. As the Reformed Church declined, at the meeting of the General Synod two years later, 1839, the name of the Society was changed to "The Foreign Missionary Society of the Evangelical Lutheran Church in the United States of America." In the spring of 1840, after considerable negotiation, the Rev. C. F. Heyer was appointed by the Executive Committee of this Society to go to India as its first missionary. It was resolved by the Executive Committee to transact its business through the American Board, though it was to maintain as an institution its distinct Lutheran character.

Heyer first American Lutheran foreign missionary

A basis of union was proposed. Strong opposition to the union soon developed. Fearing its adoption by the bodies and complications arising therefrom in the work, Missionary Heyer resigned. It was while these overtures looking toward union were being made, that the old mother Synod, which had maintained a separate missionary organization, determined to send out Mr. Heyer, who sailed from Boston, October 14th, 1841, the first missionary sent out to the heathen world by the American Lutheran Church.

The General Synod's efforts at union having failed, through no fault of theirs, for a time there was a distinct backset to the work. However, at the meeting of the General Synod in Baltimore, 1843, a year after Father Heyer landed in India, the Executive Committee was empowered to "appoint and send out a missionary as soon as possible, and, if expedient, to co-operate with the Missionary Society of the Synod of Pennsylvania," and with their missionary in India. In May, 1843, the Rev. Walter Gunn was appointed, and in June, 1844, he joined Mr. Heyer in India. In 1846 Heyer was forced by ill health to return to America, and circumstances changing at home on his return, he was sent out by the General Synod and supported by the Pennsylvania Synod.

Gunn first General Synod Lutheran foreign missionary

In 1850, the Executive Committee assumed the support and work of the North German Missionary Society, which was in financial straits, due to disturbed political conditions in Germany. This added the Rajahmundry to the Guntur Field, and

the Rev. Messrs. Valett and Heise became missionaries of the General Synod. The field then embraced the rich deltas of the Godavery and Krishna Rivers.

At the meeting of the General Synod in 1855, the work of the Missionary Society for eighteen years was reviewed, and the whole amount of the receipts was put down at $38,220.00. At the anniversary $500.00 was contributed to the cause on a strong appeal being made. The Executive Committee in its Tenth Biennial Report presented the question of the opening of a mission in China, to which it had been urged by the Synods of New York and Hartwick. The General Synod recommended "that the Executive Committee entertain the project favorably." But the Civil War intervening made it financially impossible.

African mission

The spirit of missions in the Church had meanwhile been greatly exercised concerning Africa's evangelization. In 1855, at the Dayton Convention of the General Synod, the Miami Synod memorialized the General Synod "to proceed to establish a mission in Africa." The Synod referred this to a committee which reported at a subsequent session, recommending the appointment of a committee of five to draw up a plan to be reported at the next convention. The committee appointed consisted of Revs. Dr. Sprecher, Harkey, Harrison and Messrs. J. D. Martin and F. Gebhart. In 1857, this committee appointed at Reading reported that the Rev. Morris Officer

had been at work for two years trying to stir up interest in the project, and that the committee recommended Liberia, Africa, as the place for the school or institute to be established, and that the work was to be under the control of the missionary, and "to embrace, together with a Christian training for the children, the common branches of an English education, and also the common arts of civilization." At the Pittsburgh Convention, 1859, the committee was continued, but cautioned to take no decided action "as to the location and the commencement of the mission, without the co-operation of our Foreign Missionary Society."

Tentative plans

The African committee thereupon met the Executive Committee of the General Synod, and together it was determined to locate the mission as recommended at the Reading Convention, in Liberia. Significant is the statement that Brother Officer was "to continue in Africa no longer than is necessary to the healthy superintendence of said mission." Accompanied by Brother Heigard he left Baltimore, February 23d, 1860. Practically, the work started under the Executive Committee at this time, but the African Committee was not formally discharged until 1862, at Lancaster, Pa.

The development of the Executive Committee's work was greatly retarded during the years of the great Civil War, and the disruption of the Church, following the York Convention in 1864. The days in Church and State were evil, and

GUNTUR MISSIONARIES

Foreign Missions suffered most seriously. The spirit of conquest exhausted itself at home, and there were neither men nor means available to do the work abroad.

Board organized

The work of Foreign Missions was done through an Executive Committee appointed by the General Synod. It reported at the biennial meetings of the General Synod.

In 1869, at Washington, D. C., the Secretary of the Executive Committee presented the following communication:

"WHEREAS, Provision has been made in the new constitution of the General Synod for Boards appointed by that body to carry on the benevolent operations of the Church; therefore,

"*Resolved*, That the Synod be requested at its present session to appoint a Board of Management for the Foreign Missionary work, to be responsible to that body."

The Synod replied to this communication:

"*Resolved*, That we accede to the proposal of the Foreign Missionary Society and take charge of the Foreign Missionary work and interests."

On May 17th, 1869, the last anniversary of the old Missionary Society was held in St. Paul's Church, Washington, D. C., and on the 20th following, the Board, under the new constitution, was appointed by the Synods. Since then the home end of the work has been in the hands of this Board. The headquarters of the Board continued for some years in New York. In 1875, the number of members was increased from five to

seven, and in 1877 the members appointed to constitute the Board, with two exceptions, were residents of Baltimore, and the headquarters of the Board were transferred to that city, where it has remained for the last thirty-four years. It is a body corporate since 1882, according to the laws of the State of Maryland. In 1879, the membership was increased to eight, and in 1891 to nine.

In 1879, the Board, though repeatedly urged to it, and though considerable money had been received to start the work in Japan, reported "that it would not be wise to undertake any additional work in the new field." The reasons assigned especially were the need of funds for the work already commenced.

Apportionment

The growth of the spirit of benevolence as evinced in the Foreign Missionary work deserves attention. The amount contributed the first year of the organization, according to the first biennial report, was $2,284.00, and it was principally sent to support Dr. Rhenius and his colaborers who, for conscience' sake, had left the Church of England and had established the Palamcottah Mission. The highest amount contributed under the old organization was given in the biennium 1855-1857, when $11,876.00 was contributed by a communicant membership of 134,000. Since the reorganization excellent results have been secured, under the apportionment plan, which the General Synod adopted in 1873.

The first apportionment fixed for Foreign Missions was $25,220.00 per year, and the result

obtained, as shown in the report of the Board in 1875, was $14,384.00 per year, or a little more than half the amount apportioned.

The growth of benevolence has been steady during the last forty years, as revealed in the subjoined table, and the contributions from all sources have risen since 1868 from 6 cents to 37 cents per communicant member in 1909, the highest point reached.

THE GROWTH OF OUR RECEIPTS AS REPORTED TO GENERAL SYNOD

Year.	Communicants.	Paid on Apportionment.	Woman's Home and Foreign Missionary Society.	Legacies and Special Offerings.	All Sources.	Per Communicant.
1869	91,729	.....	.....	.....	$5,890 31	$0 06
1871	101,369	$9,411 81	.....	$4,228 89	13,640 70	06
1873	99,246	18,066 04	.....	9,948 09	28,014 13	15
1875	107,423	18,687 13	.....	10,085 96	28,773 09	13
1877	113,128	20,679 73	.....	15,999 19	36,678 92	16
1879	122,641	21,879 75	$138 30	16,920 50	38,938 55	15
1881	117,359	20,640 65	1,461 15	8,031 75	30,133 55	13
1883	130,365	42,856 03	4,795 01	3,090 04	50,741 08	19
1885	134,840	41,422 79	15,355 74	3,798 19	60,576 72	22
1887	134,710	42,856 03	9,821 28	9,518 88	62,196 19	23
1889	146,556	44,966 37	13,568 47	23,868 87	82,404 71	28
1891	155,081	49,039 57	17,363 30	21,141 05	97,543 92	31
1893	158,763	57,159 59	22,780 45	34,047 73	113,987 77	36
1895	173,408	55,629 79	22,292 21	21,733 22	99,655 22	29
1897	184,728	55,195 78	20,431 21	9,495 00	85,121 99	23
1899	192,299	63,996 21	24,566 31	8,452 64	97,015 84	25
1901	198,428	62,399 89	24,160 81	9,805 89	96,366 59	25
1903	209,942	73,921 44	24,538 01	24,096 96	122,556 41	29
1905	215,847	78,571 23	26,923 13	31,463 77	136,958 13	31
1907	228,524	88,563 98	36,884 93	20,893 02	146,341 93	32
1909	232,247	96,222 47	44,799 22	29,675 37	170,697 06	37

The Children's Missionary Society was organized in 1872 by the sainted Rowe, in co-operation with a number of Baltimore pastors and Sunday

school superintendents. Since then it has been a great aid to our foreign work and has contributed largely to its support.

In 1871, the Board recommended the "sending out of females as missionaries when proper persons shall offer themselves," and in 1877 it recommended the General Synod to organize the women of the Church into missionary societies. The General Synod set forth the *triple* aim of this valuable auxiliary to be: (1) "To spread the knowledge of our mission work in this and foreign lands; (2) to create more interest in this work; (3) to secure funds to prosecute it."

Woman's Society

The Woman's Home and Foreign Missionary Society has been organized in the congregations and under an Executive Committee, of which Mrs. Kate Boggs Shaffer, Ph.D., is Secretary, has done a splendid work.

From the first, as noted above, the work of fostering the cause of Foreign Missions and directing its affairs was entrusted to a society known as the Foreign Missionary Society of the Evangelical Lutheran Church. It held its meetings during the sessions of the General Synod and its members made annual contributions to its funds. The President of the General Synod appointed a committee to nominate officers, and its nominees were confirmed by the General Synod. Its work was carried on by an Executive Committee. Prominent ministers of our Church became members of this society, and in 1855 among the Vice-Presidents are found such well-

known names as Drs. Morris, Krauth, Sprecher, Springer, Jacobs, Lochman, Baugher and Harkey.

The first Treasurer of the society was Mr. Isaac Baugher. He was followed by Mr. W. C. Bouck, who, in turn, was succeeded by Mr. Martin Buehler in 1853, who continued Treasurer of the society and became subsequently Treasurer of the new Board appointed at Washington, D. C., in 1869, holding under both organizations this responsible office for more than twenty-seven years. In July, 1877, Mr. Oliver F. Lantz was elected. He filled the office most efficiently until his death (1907), and was followed by Mr. Henry C. Hines. Officers

The first Corresponding Secretary of the society was the Rev. J. Z. Senderling, who remained its efficient and devoted head until 1866. On his resignation at that time he was voted an honorarium by the General Synod. At the same time the Synod authorized the appointment of a Financial Secretary, "whose whole time shall be given to the financial department of the mission work and the management of the *Mission Journal.*" In 1866, the Rev. A. C. Wedekind, D.D., succeeded him as Corresponding Secretary, in turn to be followed by the Rev. J. A. Clutz, D.D., on the removal of the Board to Baltimore, in 1877. Notwithstanding the above resolution eleven years passed, and yet no full-time Secretary was employed. In 1877, the General Synod passed the following action:

"*Resolved,* That it is the sense of this body that

there should be a paid Secretary of Foreign Missions who shall devote all his time to the interests of this work."

General Secretaries

And yet the Board, because of "financial embarrassment," made no appointment until 1886, when the Rev. George Scholl, D.D., became the first General Secretary, and continued to discharge the duties of the office as General Secretary until November, 1901, when the Rev. Marion J. Kline, D.D., was elected General Secretary, and Dr. Scholl continued as Corresponding Secretary. The latter held the office of Corresponding Secretary until 1903, when he was made Secretary Emeritus by the Board. Dr. Kline filled the office of General Secretary for nearly seven years, resigning the appointment to take up the active pastorate, June 1st, 1908. Since June 5th, 1908, the Rev. L. B. Wolf, D.D., India Missionary, has been General Secretary.

Under the Executive Committee originally the President of the Society had little to do with the internal management of the affairs of the foreign work. He and a number of prominent ministers simply backed the movement in the Church. Familiar names like Drs. Baker, Morris, Krauth, Kurtz and Conrad, are found among the Presidents of the Society. The Nominating Committee, in 1869, at Washington, D. C., presented the names of Rev. L. E. Albert, D.D., Rev. A. C. Wedekind, D.D., Rev. I. K. Funk, and Messrs. G. P. Ockershausen and Martin Buehler. The first President of the Board was the Rev. L. E.

Albert, D.D., who continued at the head of the organized work until the Board was moved to Baltimore in 1877, when the Rev. Charles A. Stork, D.D., was elected President of the newly constituted Board, whose membership was as follows: Rev. Charles A. Stork, D.D., Rev. J. G. Butler, D.D., Rev. George Scholl, Rev. J. A. Clutz, Messrs. Martin Buehler, W. M. Kemp, M.D., S. D. Schmucker. Dr. Stork remained President of the Board until his death in 1884, when the Rev. J. G. Butler, D.D., became his successor. Dr. Butler continued in office until 1895, when he was succeeded by the Rev. F. Ph. Hennighausen, D.D., who continued President of the Board until 1897, when the present President, the Rev. Luther Kuhlman, D.D., was elected

Father Heyer

The Rev. F. C. Heyer sailed for India in 1841. Let us follow him and his colleagues in the establishment of our India Mission.

Landing in Ceylon in May, 1842, by easy stages he made his way along the east coast of the Southern Peninsula, reaching Madras, the capital city of Southern India, early in June, after having visited various mission stations and made a careful study of their methods of work. With a view of doing the most good in the most needy region, after the matter was fully canvassed with the missionaries of the various Madras Missionary Societies, he was recommended to open work in the Telugu country.* All this, however, was only done after he found, for many reasons, that

* See account of field under sketch of Heyer.

co-operation with Rhenius and his colaborers was impossible. Early in June, in a palanquin, a wheelless vehicle, borne on the shoulders of the famous Indian bearers, he started for the Telugu country. What a feeble hope for conquest was this!

Collector Stokes

Nothing daunted, on the 31st of July, 1842, our mission founder set down his palanquin and pitched his tent in the very heart of this vast population, reaching Guntur and being kindly welcomed by Collector Stokes, the devoted friend of our early missionaries and their work. We can only roughly outline the method of work undertaken, touching the salient features in its development. Taking his cue from other missions, he laid broad and deep the foundations of the work in line with the best traditions of the missions of those early times, and especially of the German Societies. He gathered the children into schools and thus began the work of training and educating the young, which has marked our work to the present time. According to his ability and skill in the use of the language, he early began to preach in the vernacular. When within a year he was joined by Gunn, the two branches, teaching and preaching, were developed simultaneously. From this method the mission has never departed. Her schools culminating in her college, and her evangelistic work among the masses, were carried on as the two great arms of her service during the almost seventy years of her life, and no serious

WATTS MEMORIAL COLLEGE BUILDING

question has since arisen in regard to her plan of operation.

Special work on behalf of high caste women and children was carried on from the first day by the wives of the missionaries, though less effectively organized than at present. In 1857 the more formal organization of girls' schools among the better class of Hindus was effected, and although workers were scarce, in 1880, the first single woman missionary worker, Miss Kate Boggs, was set apart by the Board, supported by the newly-organized Woman's Home and Foreign Missionary Society, and sent to India. Before she could organize any work, ill health forced her to retire from the field. In 1883, the formal start of woman's work was made under the India Conference. Dr. Anna S. Kugler and Miss Fannie Dryden, B.A., were the standard bearers of this new movement. In 1885, the higher educational work, the college, and the medical department, were inaugurated. About the same time the industrial department for Mohammedan women and children was opened. In 1902, steps were taken to supplement the work of the mission by the establishment of an orphanage in which also industries should be taught. Women's work

This is an outline of the development of the Guntur Mission as it is so often called. To-day every branch of work prospers, and from the central station at Guntur, our work has spread to Tenali, fifteen miles away; to Narasarowpet, twenty-eight miles away; to Chirala, forty miles

away; to Rentachintala, seventy miles away, and to Kanigiri and Cumbum, one hundred miles away, and stations with bungalows have been opened at Narasarowpet, Sattenapalli, Rentachintala, Chirala, and Tenali. Sub-stations exist all over the field in which are found 514 congregations.

Morris Officer

Our struggles in Africa have been many and severe from the day that Officer set foot on the Dark Continent. A most deadly climate had to be faced by our missionaries, and the progress made was against tremendous odds.

The Muhlenberg Mission is an instance of heroic sacrifice. Our central school, or institute as it was at first called, became the nucleus around which all work moved. Industries were added and a farm cleared, which, from time to time, gave good returns in produce of coffee and cassava, furnishing "the arts of civilization," referred to by the originators of the mission. In 1910, the Jubilee of the mission was celebrated. Officer, Day and Beck have inaugurated and maintained the traditions of the mission from the first. Others whose names are entered on the roll of the skies, or whose health forced them to retire, did their work and contributed to the sum of service and sacrifice. The plan of operation has remained unchanged from the first, nor should it be altered except to make more effective both sides of the work. The educational and the industrial and the evangelistic must be maintained in equal efficiency, and only so can the Africa

problem be solved. If our experiences on the west coast have been hard, and if our progress has been slow, we have only repeated the experience of other missions.

India Conference

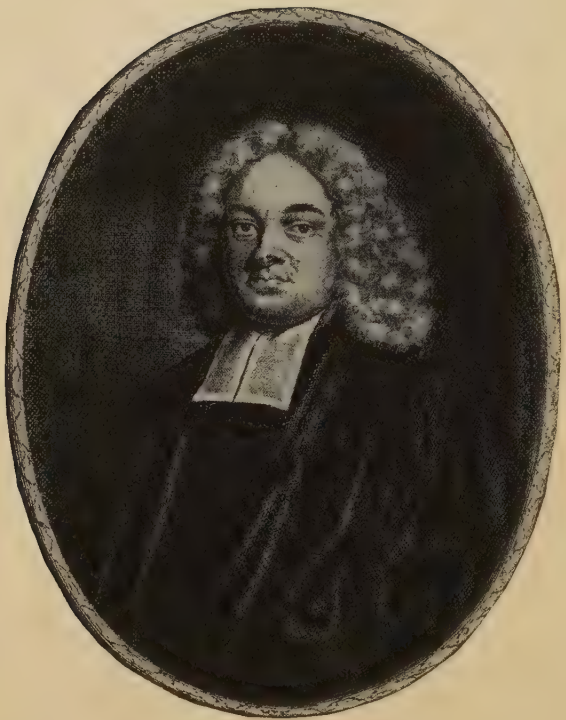
The organization of the work in the foreign field is centered in a Conference of all Foreign Workers, ordained and unordained, sent out by the Board. The missionaries supported by the Executive Committee have an equal voice in the Conference with the ordained missionaries. The native Church is under a Synod in India, in which there is equal representation of natives and Americans. This Synod is subject to the Board of Foreign Missions.

In India and Africa the foreign missionaries are in supreme control, though every effort is put forth to encourage self-support and self-government.

In India there is an elaborate code of rules, the result of past experience, by which the native workers are guided. Experience has taught the missionary to move slowly toward self-government.

Attention is called to the statistical tables at the end of the volume.

BARTHOLOMEW ZIEGENBALG



BARTHOLOMEW ZIEGENBALG

BARTHOLOMEW ZIEGENBALG

The First Protestant Missionary to the Gentiles*

BY JOHN ABERLY, D.D.

The field

The era of discovery inaugurated by Columbus had for its first object the finding of a passage way to India. Up to that time the extensive trade with the far east had to be carried on through Mohammedan lands, which made it both dangerous and expensive. Columbus did not succeed in his purpose of finding a western passage to India, but, stimulated by his discoveries, Vasco de Gama soon after rounded the Cape of Good Hope and landed on the Malabar, the western coast of southern India. The Portuguese at once established trading stations along the Malabar coast. There the province of Goa is in their possession to this day. Other nations soon followed.

The first to do so was Holland, then famous for its maritime trade. In 1618 a trading company was formed in Copenhagen, Denmark. This company sent six ships to India under the command of one Ofre Giedde. Having failed in his attempt to establish a trading station in

* Indebtedness is acknowledged to Rev. A. Gehring's *"Bartholomäus Ziegenbalg, der Vater der Evangelischen Tamulen Mission"* for the facts concerning Ziegenbalg in this sketch.

Tranquebar

Ceylon, he afterward sailed up the east coast of Southern India for about 300 miles. There he bought a fishing hamlet, named Tranquebar, with fifteen surrounding villages, built a fort called the Dansborg, which is standing to this day, and founded a flourishing Danish colony. The Danes who settled built palatial bungalows, had their own church, called the Zion Church, which still stands and is now used by the Society for the Propagation of the Gospel of the Church of England, and were ministered to by two government chaplains. This colony remained a Danish possession till 1845, when it was sold to the British. Since then it has lost much of its former glory and is fast reverting to the fishing hamlet from which it started. One glory of Tranquebar, however, and it is its chief, the changes of time cannot take away, and that is that through it as a door of entrance Protestant Foreign Missions got their first foothold in India, and, in fact, in the great Gentile world, more than a century before the British Parliament by a special Act in 1815 opened the entire country to Christian missions. Trade had, however, been established with Tranquebar for more than eighty years before mission work there was even contemplated. Then, in 1699, the pious Frederick IV. became King of Denmark. Seconded in his purpose to provide for the spiritual needs of his Indian subjects by his Court Preacher, Dr. Leutkens, a Pietist who used to be under the influence of Philip Jacob Spener, this king became the

agent in God's hand of beginning the first Lutheran, as well as the first Protestant Mission, in India.

The king had instructed Dr. Leutkens to find a man fitted for the work. An effort to secure him in Denmark failed. Dr. Leutkens then wrote to former colleagues of his at Berlin. By them Bartholomew Ziegenbalg, who at that time was supplying a charge near Berlin, was recommended for the work. He was born in Pulsnitz, Upper Lausitz, Germany, June 24th, 1683. He was named after his father. His mother's name was Katharine. His parents both were honest, God-fearing people. Both died so early that Ziegenbalg remembered but little about them. He did remember, however, that as his mother approached her end she called her children to her and said to them: "Dear children, I am leaving you a great treasure, a very great treasure." Asked by the eldest daughter where it was she replied: "Seek it in the Bible, my dear children. There you will find it. I have bathed every page of it with my tears"—fitting legacy for one who was destined to be the bearer of this treasure to a new continent. The father, too, died not long after, and Ziegenbalg was brought up by his eldest sister, Anna.

The preparation of the missionary

At the age of sixteen, he became solicitous about his soul's salvation. He was very fond of music. A friend of his, who had been under Francke's teaching at Halle, once said to him that one could not even fully enjoy the harmony of

music unless the soul were in harmony with God. With this friend he had frequent fellowship in prayer and Bible study. They also frequently took walks together and delighted in the works of God. It was during this time that Ziegenbalg realized in large measure the joy of sonship with his heavenly Father. It was at this time also that he decided to study theology with a view of entering the ministry. This period was, however, not without its temptations. He had to bear the taunts of those who regarded him as a fanatic because of his constant strivings after personal holiness. He also had to contend with doubts in his own mind because he did not always have that feeling of nearness to his God which his soul craved. These he overcame by a faithful study of the Scriptures and by reading the books of Francke, and thus attained to abiding peace and joy in believing.

At Berlin

In 1702 he went to Berlin to school in order to prepare himself the better to enter on his theological course at the university, but ill health soon compelled him to give up his studies there. While at Berlin, however, he came in contact with friends and teachers, among them Spener, who left a permanent impression on his religious life. In 1703, after consulting with Francke, he entered on his theological course at Halle. His health was so poor that he could not take a full course. This discouraged him so much that he was tempted to give up his purpose of studying for the ministry; but Francke, with almost pro-

phetic vision, encouraged him by telling him that even should his preparation not meet the requirements for a pastorate in Germany, yet he might fit himself for mission work in some foreign land. Because of his health he only remained at Halle for about six months.

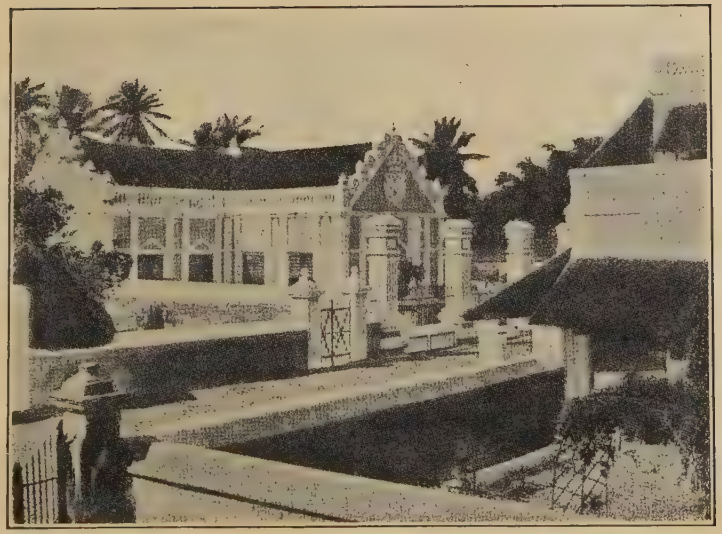
Afterwards he became a tutor in private families at Merseburg and Erfurt. While thus engaged he used every opportunity to conduct *"Bibel Stunden"*—the devotional meetings in vogue among the Pietists. During this time, also, he became very intimate with another Halle student, with whom he made a covenant never to seek anything but the glory of God, the spread of His kingdom and the salvation of his fellow-men, and constantly to strive after personal holiness, no matter where he might be or what crosses he might have to bear. Tutor

In 1704 we find him again compelled to go home because of illness. Here in the following year he supplied his home congregation while the pastor was away for his health. After this he had planned to return to Halle, but just then his youngest sister died. His oldest sister had already died in 1702. The only remaining sister wanted him to stay at home at least a year. He consented to do so and pursue his studies privately. But while at Berlin visiting some friends a call came to him to supply a congregation at Werder, six miles from Berlin. It was while here that the call as above narrated came to him to go to India.

What impresses one is the incomplete character of his preparation. Physically he was not strong and would not now pass any board's medical examination. His course of studies had been constantly interrupted. Yet he did have a no less necessary preparation for a pioneer, that which he got in the school of disappointment and suffering. The discipline he had undergone taught him the patience under discouragement which he later needed so constantly. Then he was well-grounded in the Scriptures, had a deep religious experience and was a man of prayer. Along with this, his intellectual talents must have been of a high order, as will appear when his work in the language and literature of India is considered. The man was ready for the work and then the call came. Along with him was called Henry Plütschau, who went to India with him, and for five years was his colleague.

The Danish-Halle Mission

The above will show how it happened that the mission of which Ziegenbalg and Plütschau were the pioneers went under the name of the Danish-Halle Mission. The missionaries were at first sent out by the King of Denmark The affairs of the mission were later managed by a board and a director, whose headquarters were at Copenhagen; yet the missionaries were also connected with Halle. They went out from that school of the prophets which later sent Muhlenberg to the dispersed Lutherans of America. Francke did more than take merely a teacher's interest in his old pupils. He felt it his duty to aid the



NEW JERUSALEM CHURCH, TRANQUEBAR

work by collecting money for it among the churches of Germany. In 1712, when this work had become too heavy for him to carry along with all his other duties, this part of the work was entrusted to a secretary, who gave all his time to it. Ziegenbalg sent reports of his work in India to Halle, as Muhlenberg later sent reports from America. These *Hallische Nachrichten* give us the best and fullest information about the beginnings of mission work in India.

Journey to India

At a meeting of Pastors in Berlin, October 1st, 1705, Ziegenbalg announced his acceptance of the call to India and added that if his going would result in the conversion of but a single soul it would have an abundant reward. He arrived at Copenhagen October 15th, where he had to undergo an examination for ordination. The Bishop was of what was known as the orthodox school, and as such opposed to the Pietists. Because of this prejudice, he on first examination declared that both Ziegenbalg and Plütschau had failed. But through Dr. Lütkens' influence they were re-examined, this time in the presence of the king, and they acquitted themselves so creditably that the Bishop could no longer refuse to ordain them. Thereupon commissioned by the Church, they sailed for Tranquebar by the ship "Sophia Hedwig," November 29th, by way of the Cape of Good Hope. The voyage took a little over seven months, which each of the missionaries improved by writing a book. Ziegenbalg felt it his duty

to rebuke the sins of the captain and the sailors. Because of this the captain became very hostile towards him, which was partly the reason for the difficulties he experienced in landing after his arrival at his destination.

Arrival at Tranquebar

Ziegenbalg and Plütschau arrived in the harbor of Tranquebar July 7th, 1706. From the ship they could see the houses and the palm trees of the land towards which they had been looking so eagerly, but for two days they found it impossible to land. The unfriendly captain would not land them. He may have been encouraged by the trading company under which he sailed, which, it was later learned, instructed the governor of Tranquebar to do all he could to hinder the work of the missionaries. Two days after their arrival they were enabled to land by the kindness of the captain of another ship. This was on July 9th, 1706. This date is to be remembered as the birthday of Protestant Foreign Mission Work. A monument erected by the Christians of the Leipzig Mission on the two hundredth anniversary of his landing marks the spot where they waited for permission to enter the town. It bears the following inscription: "1706-1906. Here landed by God's grace on July 9, 1706, the first Lutheran missionaries to India, Bartholomew Ziegenbalg and Henry Plütschau. Erected by the grateful congregations of the Leipzig Ev. Luth. Mission, 1906." This is now one of the sacred spots in India not only for Lutherans but for all Protestant

Christians. The missionaries, honored though they be now, were not honored by their own countrymen then. They were made to wait at the Customs from ten A. M. to four P. M. Then the governor met them, was shown the king's order, but took very scant notice of it. From four to seven they still remained there and would have had to continue to do so had not a private citizen, a Dane, named Altrupp, taken pity on them and taken them to his father-in-law, Mr. Paulsen, by whom they were entertained. This man it was who prepared a small house for them near the city wall which became their permanent lodging place. They had their food prepared outside by natives and brought to them. For it they paid four dollars* a month. In such humble surroundings the great task of winning India for the lowly Nazarene was begun. Humble indeed the surroundings, but magnificent the faith that dared to undertake work so gigantic in circumstances so lowly.

Beginning of the work

The first task to be undertaken was that of learning the language. Catholic missionaries had been doing their work in the Portuguese language. This was the language used by servants and other natives in the trading stations. The great mass of the people, however, spoke the vernacular of the country, which in that part of India is Tamil. The missionaries

* The dollar referred to here and in other parts of the sketch is the German Thaler and was worth in reality only 75 cents.

agreed that one of them was to learn Portuguese, the other Tamil. The decision was made by lot. The lot to learn Portuguese fell on Ziegenbalg. However, as he had a greater gift for languages than Plütschau, who was seven years his senior, this was afterwards changed by mutual consent so that Plütschau took the Portuguese while Ziegenbalg applied himself to Tamil. He began the study of the language in September. His method was unique. He invited a Tamil school teacher to bring his school to his house and teach it there. Then he sat on the ground with the pupils and learned to make the Tamil letters along with them by tracing them in the sand. Thus he learned letters, sounds and words. But in order to learn the meanings he had to have an interpreter. He secured one named Aleppa. From this time on his progress was rapid. Already in June, 1707, he completed a translation of Luther's Catechism. In September of that year he preached his first sermon. He aimed not only to learn words but also to master the thought of the people. Because of this he became a diligent student of the rich Tamil literature and conducted an extensive correspondence with native scholars called pandits.

Method of language study

His incessant activity may be seen from a letter he wrote August 22d, 1708, in which he gives an outline of his daily work at that time; from it the following is condensed:

"After morning prayers I begin my work. From six to seven I explain Luther's Catechism

to the people in Tamil. From seven to eight I review the Tamil words and phrases which I have learned. From eight to twelve I read nothing but Tamil books, new to me, under the guidance of a pandit who must explain things to me with a writer present, who writes down all words and phrases which I have not had before. From twelve to one I eat, and have the Bible read to me while doing so. From one to two I rest, for the heat is very oppressive then. From two to three I have a catechisation in my house. From three to five I again read Tamil books. From five to six we have our prayer meeting. From six to seven we (meaning himself and Plütschau) have a conference together about the day's happenings. From seven to eight I have a Tamil writer read to me, as I dare not read much by lamp-light. From eight to nine I eat, and while doing so have the Bible read to me. After that I examine the children and converse with them. Constant practice in this way has given me great freedom and confidence in the use of the Tamil language."

Visiting a German, who was sick, led to the holding of a German prayer meeting for the Germans in the station every Wednesday evening in the Zion Church. For this the governor willingly gave permission. This recognition on the part of the authorities accorded to the missionaries proved to be of great help to them in their work.

First converts

The first converts came from among the

Portuguese-speaking servants. Five of these were baptized in Zion Church, May 5th, 1707. Already in January of the same year some of the Tamil people had put themselves under Christian instruction. The missionaries now began to feel the need of their own church. It was only after much opposition from the governor that a place on which to build one was secured. The missionaries contributed half their salaries towards the erection of this first church, and their salaries were only two hundred dollars a year. Friends in the colony, too, contributed towards this building. It was at its dedication, August 14th, 1707, that Ziegenbalg preached his first Tamil sermon. His work extended to the villages in the Danish possessions outside of Tranquebar. Beyond these the country was under the king of Tanjore. His country was not as yet open to the Gospel. But Ziegenbalg's reputation was spreading even there. The fact of a foreigner learning their own language to teach about God impressed the Hindus. Because of his reputation he had many visitors from beyond the Danish boundary line. By the end of 1707, thirty-five members had been received into the church. At once Ziegenbalg established a school for the education of the Christian children. Church and school went hand-in-hand from the very beginning of Protestant mission work.

Opposition and trials

Some of the difficulties that Ziegenbalg had to contend with were, perhaps, unavoidable in

beginning a new work. Among these must be classed some of the troubles he had with the Danish government chaplains. No attempt had been made by those in authority to define the relations of the missionaries to them. This led to misunderstandings. More serious was the fact that the chaplains had no sympathy with the Pietists. The influence that these chaplains might have used to further their work they used the rather to hinder it. They also had to meet the active opposition of Catholic missionaries. The Portuguese servants of Europeans had been their special field of labor, and it can readily be imagined how they would resent the intrusion of these missionaries into it. Besides they had been the almoners of the public charities of the colony, and when Ziegenbalg asked that a part of these be allotted to him for use in his work they naturally opposed him the more. Besides all this no businesslike financial provision had been made for their work. All that had been assumed by the king was their salaries, and even these did not come regularly. Friends of the mission in Germany and Denmark did indeed send money for the work, but there was nothing definite on which they could depend. It was not till August 1st, 1708, over two years after they had landed in India, that a ship carrying the first financial help arrived in the harbor, but even then, because of carelessness of a drunken captain of the ship, the small boat on which the money chest for the mission was

Support

placed was upset in the harbor and the money was never recovered. It was not till July 20th, 1709, that the first cash from home came into their hands. The ship that brought this also brought three new missionaries to aid them in their work. Revs. Gründler, Bövingh, and Jordan. During all that time they had actually suffered want, besides being unable to provide for their work. It was only their faith in God and the sympathy and help they received from some of the residents that enabled them to go on in the work at all. The governor's opposition, under instructions from the trading company which managed the affairs of the colony, has already been mentioned. He took every possible occasion to hinder their work among the natives. Ziegenbalg once interested himself in collecting a debt for a poor widow. The governor was offended by something he wrote in connection therewith and summoned him to appear before him. Owing to some irregularity in the delivery of the summons Ziegenbalg refused to appear at the time appointed. For this he was arrested. Fearing lest he might give occasion for further persecution if he said anything he declined to answer the questions put to him at his trial. Because of this he was imprisoned in a cell in the fort, November 19th, 1708. He was denied books, pen and ink and paper, and his colleague was forbidden to visit him. The food that Plütschau sent him was even inspected lest in it letters might be smuggled to him. The cell

Arrest and imprisonment

A BRAHMAN CONVERT

in which he was imprisoned is still shown to the visitor. He remained a prisoner till March 26th, 1709, when he was released. Soldiers took pity on him, read books to him and gave him pen and ink. In a petition to the governor he complains of the injustice done him, but adds that though he had forbidden him so many things he yet could not forbid him this—constantly to pray for the governor, and this he would always continue to do. To anticipate a few occurrences, this opposition from the governor lasted till 1714. When another ship arrived with help for the mission in 1710, he tried to divert the money sent for the work to other purposes. When some trouble arose between Bövingh and the other missionaries the governor sided with Bövingh and encouraged him to build a station near the Tanjore king's border. This the king resented, and sent soldiers to raze the buildings to the ground. This incident was then used by the governor to justify his opposition to missions on the ground that they would disturb the peace of the country. When in 1711 Ziegenbalg tried to return to Europe, where he felt his presence was needed, he could not get any passage on a Danish ship. Going to Madras, he engaged passage on an English ship there, but when this reached the governor's ears he forbade his going in that way. He was compelled, therefore, to send Plütschau in his stead. The difficulties from this source only came to an end when in 1714 an order came from the king to the gov-

Continued trials

ernor to assist the mission and to advance money to it up to $1,000.00 to tide it over emergencies. From that time on the governor's attitude changed, and a reconciliation was effected. In spite of all the injury he had received from the governor, Ziegenbalg harbored no revenge, but shook hands with him to show that he bore no grudge against him. It was shortly afterward that the governor was replaced by another man who seems to have had sympathy for the work of the mission.

Allusion has been made to differences between the missionaries themselves. Apart from the sad fact that mission history has many such regrettable incidents to record, there were some special reasons for the trouble at that time. No policy for the government of the missionaries and the mission had yet been adopted. All had an equal voice in its affairs, evidently from the time of their arrival on the field. Then Bövingh happened to be the only one in the mission who was not in sympathy with Pietism. The trouble did not last long, though, as Bövingh soon returned to Europe. There, however, he tried to influence people against the mission, and it was only Plütschau's return in 1711, followed by Ziegenbalg in 1714, that restored the confidence of the churches in the work of the mission.

Literary work

In spite of all hindrances, Ziegenbalg did a prodigious amount of work. He early prepared and published an order of service and hymnal. October 17th, 1708, he began the translation of

the New Testament into Tamil, which he completed March 31st, 1711. This task alone, it would seem, ought to have taken his entire time during these less than three years. This was the first translation of the New Testament into an Indian vernacular, and was made nearly a century before Carey projected his translation of the Bible into the various vernaculars of the country. The Society for the Propagation of Christian Knowledge, known as the S. P. C. K., of London, learning of Ziegenbalg's work sent him a printing press in 1712. A soldier in Tranquebar who knew the art was employed as the first printer for the mission. In 1713 a tract on Hinduism and Luther's Catechism in Tamil were issued from this press, and the following year the Gospels and the Acts were published. Ziegenbalg also undertook the translation of the Old Testament, which he finished as far as the Book of Ruth. The extent of his literary labor can be seen from a letter he wrote to Francke in 1712. He then reports thirty-eight books and tracts which he had either composed or translated. He also sent a list of 147 indigenous Tamil books which he had read up to that time. Among his literary works ought to be mentioned a book on "The Gods of Malabar" (Malabar being then the name of the Tamil country). This was prepared in German for publication in Europe, but was not published, as the mission authorities were of opinion that Ziegenbalg ought to preach Christianity to Hindus, not

Translation of New Testament

Hinduism to the Christians in Europe. Later his work was duly appreciated and an English translation of it made, which is still of great value in understanding the religion of the people of Southern India.

Preaching among Hindus and Mohammedans

In 1709 a better house was built for the missionaries than the rented one they had so far occupied. This house is still used as a missionary's residence in Tranquebar. There were then five men on the field, all single and all living together. This made it possible for Ziegenbalg to reach out to the outlying districts. He gives a full account of his attempt to tour in the Tanjore District. He put on native dress and traveled in native style—for which he paid the penalty of a few days' illness after a tour of only one day. He was kindly received by the Brahmans, but just as kindly advised not to proceed with his tour unless he first secured a pass from the Tanjore king. He heeded this advice. We find him next moving northwards towards Madras through the territory of the Prince of Arcot, a Mohammedan ruler. This time he traveled not in native style, which he had learned did not pay, but by palanquin in European style. He had long discussions with Brahmans. In Cuddalore and Madras he was received by the British governors. He gives full accounts of meetings held and the discussions he had with Hindus. The objections to Christianity he had to meet were largely those one meets in India to this day. He also gives a summary of his own

preaching. From it we learn that he preached much about the goodness of the only true God, and the sinfulness of those who left Him and gave their devotion to gods of wood and stone. He offered pardon and salvation through Christ to all who would leave their idols and turn to the God whom they had offended. During his first term of service he made two tours to Madras, preaching along the way. Madras being about two hundred miles from Tranquebar, this was quite an extensive tour.

Furlough

For some time before his return to Europe, in 1714, he had felt that he could best serve the mission's interests by a return home. As above narrated, however, the governor's opposition prevented his going. After their reconciliation in 1714 this difficulty not only disappeared, but the governor actually appointed him as a chaplain on a returning vessel, and thus he had a free passage home. He and Rev. Jordan sailed from Tranquebar October 26th, 1714. This left Rev. Gründler alone in charge of the work.

On his return Ziegenbalg first went to pay his respects to the King of Denmark, who was then conducting a siege of Stralsund in his war against Charles XII. of Sweden, by whom he was very graciously received. Later he visited the Mission Collegium (Board), at Copenhagen. They had already anticipated one of the objects of his visit, which was to arrange for the proper government of the mission. Before his return they had done so and appointed Ziegenbalg as the first

Propst or President of the mission. Afterwards he went to Halle. Here he received an enthusiastic reception. The churches of Germany received him most kindly, and took up offerings with which he later built the new Jerusalem Church at Tranquebar. In Würtemberg the king issued a special order, that offerings were to be made for the mission in the churches of his kingdom. Before returning to India he married Maria Dorothea Saltzmann, who hereafter becomes partner of the joys and sorrows of his missionary life. She has the honor of being the first woman ever sent to a foreign mission field. On his return trip he took ship in England. In London he had a reception tendered him by the S. P. C. K., who presented him with twenty guineas. The Archbishop of Canterbury presented him to the King of England, and to the Prince and Princess of Wales. He sailed from England March 4th, 1716, and, by what was then a quick voyage, reached Madras August 10th.

First Protestant woman missionary

Labors for the mission

On his return to Tranquebar he threw himself into the work with his old-time enthusiasm. He seems to have had two special objects before his mind, the one to establish out-stations, the other to develop the native church. Tranquebar was to remain the central station, and there he replaced the small church by the stately New Jerusalem Church, which stands to this day. The corner-stone was laid February 9th, 1717, when Ziegenbalg preached on 1 Cor. 3: 2—"Other foundation can no man lay than that is

laid, Christ Jesus." The newly-appointed governor laid the corner-stone—happy augury of the more pleasant relations between the government and the mission on which they had now entered. The church was dedicated October 11th and 12th, 1718. On October 11th the dedicatory services were in German, on the day following in Tamil. A German hymn, composed by Ziegenbalg for the occasion, shows him possessed of rare poetic gifts. The church stands to this day, a monument to Ziegenbalg's untiring zeal and faith. He wisely built for the future, and so the church has been used now for nearly two centuries already, and is still in good condition. Many a solemn service it has witnessed. No less than twenty missionaries lie buried under its shadow, among them Ziegenbalg himself. The church as well as the other property of the Danish-Halle Mission was transferred to, and is now used by, the flourishing Leipzig Lutheran Mission, which still has its headquarters at Tranquebar.

School for catechists and teachers

In his care for the church, Ziegenbalg also projected a school for catechists and teachers, and one for pastors. The seminary opened October 23d, 1716, with eight students. This school continued until 1780. About the same time he also began to establish village schools as an evangelistic agency. His object was so to influence the community through these schools that out-stations could by means of these be started outside of the small Danish territory.

Rev. Gründler gave these village schools his special care.

Criticism

One criticism has frequently been made against his work in the congregations. It is that he made too large concessions to the caste customs of India. It must be admitted that he provided separate places for Sudras and for Pariahs in the church. This, it may be acknowledged, was a mistake. No doubt, however, this also made the Sudras more accessible. Of the 250 who were baptized before his death, in 1719, more than one-half, or 147, were Sudras. Ziegenbalg regarded caste as a national social custom which could not be changed at once, but which the power of the Gospel would surely destroy as it has already broken down slavery. Those who know India best will be least disposed to criticise him in this opinion. It must be remembered that Pariahs had from time immemorial been entirely excluded from even entering a Hindu temple, and to permit them to worship in the same building with Sudras was already a great blow to caste. Ziegenbalg was exceedingly conscientious in administering church discipline. He was the faithful pastor who watched for souls as they that must give account—a qualification much needed in those who would guide and mold a church just rescued from paganism.

Last days

His last years were overshadowed by a cloud which may have hastened his end. It was the opposition of the Board at home to the methods of mission work which he pursued. Catholic

PASTORS AND CHURCH COUNCIL, ST. MATTHEW'S, GUNTUR

missionaries, who had allowed their converts to keep all their old pagan customs, had larger accessions than Ziegenbalg, who insisted on careful instruction and strict discipline, could show. This brought upon him the complaint of the home churches that the results of his work were disappointing. When the work of many another mission is recalled, where it took years of patient toil before a single convert was baptized, it will be seen how groundless such criticism was. It rightly received the rebuke which Francke felt called upon to administer to it.

Methods of work

The more serious criticism, however, referred to his methods of work. Those who made it were of opinion that missionaries ought only to preach to the Gentiles, and as soon as men became Christians, appoint elders from among them and then let them take care of themselves, instead of monopolizing so much of the missionary's time. Ziegenbalg had not indeed during this second term of service entirely neglected to preach among Hindus and Mohammedans. It was just during this time that in preaching at Porto Nuovo he narrowly escaped the only danger from the people that befell him during his entire missionary life. Large crowds of Hindus and Mohammedans had gathered to hear him for a number of days. The last day the crowds became so great that Ziegenbalg found himself compelled to retire to his stopping place. The next morning a large crowd gathered around the house where he stopped to seize him. With-

out knowing anything about it, however, he had left the place two hours before and so escaped. But while not neglecting this work entirely he did give the church and schools special attention, and this was severely criticised. A resolution of the board, which voices this criticism, reached India only after his death. It ordered him to close up and destroy all such forms of work as hindered him in doing the one thing for which he had been sent out—to preach the Gospel to the Gentiles. Then the missionaries were charged with worldliness. A request for an increase in his salary from $200.00 to $500.00 because he now had a family to support evoked this criticism. Some thought he ought not to have married. Why, they asked, could the missionaries not continue to live in native style as they had the first few years? He was allowed $300.00 a year, but that was all that was granted.

Death

These criticisms by friends of the mission were felt more keenly than had the active opposition of those who, like the former governor, had no sympathy with mission work. Never vigorous in health, having from his student days on suffered from a weak stomach, the constant labors and worries of these years accentuated his constitutional weakness, and under it he gradually sank. Already on February 10th, 1719, he knew that his days were numbered, and he delivered the accounts and documents of the mission to Rev. Gründler. He also called his congregation to him and gave them an impressive farewell

exhortation. His sickness continued for two weeks longer. His sufferings during his last days were intense, but his confidence in Jesus' blood and righteousness sustained him to the end. Amidst the prayers and tears of the friends present he fell asleep February 23d, being only thirty-five years, seven months and eighteen days old.

Results of work

This left Gründler alone in the work, and he died the following year. The brightest days of the Danish-Halle Mission had not yet dawned. Yet the results of only fourteen years of labor must be regarded as nothing short of marvelous. For the literary work alone which Ziegenbalg accomplished this time would seem all too short for a man of average endowments. Yet during this time he founded a mission which in its activities attempted all the phases of modern mission work in India except the medical. Even the industrial side of the work had not entirely been neglected, as he sought to provide work for his people by furnishing them thread and enabling them to weave. He left a Christian community of about 200. He had preached the Gospel as far as Madras. His tracts and books drew the attention of learned Brahmans whom he found interested wherever he went. And all this he did on a new and untrodden road, in the face of constant opposition, in a debilitating climate, where he spent four months in an unsanitary dungeon. Well might he end his days with his mind directed to the good fight of the

great apostle to the Gentiles. Ziegenbalg, too, had fought the good fight, he had kept the faith, and then he received the crown. To that crown, brilliant because of his fidelity even unto death, is given this added glory that in the providence of God he opened the way for Protestant Christianity to enter and establish itself in a new continent.

The mission's later history

A word about the future of the Danish-Halle Mission may fittingly close this sketch. It sent to India in the eighteenth century no less than 56 men. The most conspicuous of these after Ziegenbalg was Schwartz (1750-1798), to whose memory his ward, the heir to the throne of Tanjore, erected a monument in the capital of the very kingdom which Ziegenbalg had tried in vain to enter. At the end of the eighteenth century it is estimated that the mission numbered 15,000 Christians. Under the wave of rationalism which then swept over Europe interest in missions almost died out. The missionaries towards the end received large support for their work from England. It was but natural that English societies, which then were formed, should send English missionaries, and so the Anglican missions largely reaped the fruits of the labors of the Danish-Halle missionaries. That Christianity has had just in the Tamil country its greatest triumphs in India must in part be placed to their credit. On the territory on which those early pioneers labored are still, however, two* Lu-

*It should also be noted that in 1895 the Missouri

theran missions, which are the rightful successors of those early pioneers. They are the Leipzig Mission, with headquarters at Tranquebar, and the Danish Mission, with headquarters at Madras. The old Danish-Halle Mission itself served its day and passed away. Let their pioneer work be duly credited and appreciated. It forms one of the brightest chapters in our Lutheran Church history, which is too often forgotten. Let it be a call for heart-searching examination, however, whether we, the children of such pioneers, have their devotion, zeal and enthusiasm. The Lutheran Church began mission work. Sad that it did not continue its leadership! May the devoted labors of Ziegenbalg and those early pioneers inspire us to renewed devotion and consecration, in this more favored time with its larger means and greater opportunities, that we may do our part in completing the unfinished task of making known Christ to the whole world!

Synod started work in the Madras Presidency. Before this date, they labored with the Leipzig Mission. They have now seventeen missionaries.—L. B. W.

CHRISTIAN FREDERICK SCHWARTZ

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BY CHARLES E. HAY, D.D.

The Church in America is slowly coming to appreciate the labors of the great pioneer missionary, Christian Frederick Schwartz, who is recognized by historians as the father of all the non-Roman missions in South India. He was not the first missionary upon this field, as Ziegenbalg and Plütschau had preceded him by forty-four years, and had done heroic and successful service. But it remained for Schwartz to greatly extend their work and secure for Christianity a position of permanent and commanding influence.

Birth

Born of humble parentage at Sonnenburg in Prussia, on the twenty-second of October, 1726, he was dedicated to the Lord in holy baptism when but five days old. Five years later, his mother upon her death-bed exacted from his father a promise that their son should be prepared for the gospel ministry. He received a careful education in his early years under the direction of deeply pious teachers, and as a child found great delight and comfort in secret prayer. When fifteen years of age, he entered a Latin school at Kuestrin, and continued to make rapid progress in his studies. The atmosphere of this institution was very religious, the students being

required to attend several services weekly, but the timid youth found no one to whom he could venture to speak of the inward struggles of his soul.

His call

Attracted by accounts of the deep religious fervor of August Hermann Francke, the founder of the orphanage at Halle, he journeyed to that place with the purpose of becoming a pupil in the school, but was persuaded by Pastor Benjamin Schultze, a returned missionary from Tranquebar, in view of his classical attainments to enter at once the University of Halle. While studying here, he secured rooms and boarding in the orphanage, attending the prayer meetings diligently and being frequently called upon to conduct them among his fellow-students, with whom he was very popular. Nevertheless, his heart was not at rest. He was so deeply sensible of his unworthiness that he for a time absented himself from the Lord's Supper. He constantly reproached himself for his lack of spiritual emotion, and was so worried that his health became seriously affected. Faithful study of the divine Word at length led him to recognize and lay hold upon the free grace of God as the only ground of salvation, and his soul found peace.

The call to missionary labor came entirely without his seeking. Pastor Schultze, who had befriended him, was engaged in a revision of the Bible in the Tamil tongue, and, feeling the need of assistance, persuaded Schwartz and another student to make special study of the forms

and idioms of that language. His rapid progress in this foreign tongue greatly surprised his teachers. About this time he was called upon to preach his first sermon, and selected as his text: "But at Thy word I will let down the nets." We have no record of the effect of this discourse upon the hearers, but Schwartz himself in his later years always regarded the choice of it as the unconscious answer of his soul to a divine call and a solemn dedication of his life to missionary labors. When, however, he was asked a year later whether he would consider a call to the missionary field, he replied that he was not fitted for such responsible work; and when the call was received from Pastor G. A. Francke, he actually declined it. But when it was renewed with added emphasis, he recognized it as the voice of the Master and accepted it with the prayer: "May God, who has called me, anoint me with His Spirit and make me fit for this high office."

His companions

Two other students from Halle were appointed to accompany Schwartz. They were to labor as "royal Danish missionaries" in a small colony established at Tranquebar by the Danish East India Company, whose territory contained a population of about twenty thousand. Through the labors of their predecessors, Ziegenbalg and Plütschau, two congregations had been organized, one among the foreign and mixed population and a much larger one, numbering more than sixteen hundred members, among the na-

tives. The missionaries had not been permitted to penetrate beyond the bounds of the colony, but copies of the Gospels and Acts having found their way into the outlying villages, a number of the natives had come to Tranquebar for catechetical instruction. Several native congregations had thus grown up, which at this time counted a membership of 3555, and were served by native pastors. As was to be expected under the circumstances, the conceptions of Christian truth upon the part of these people, and even of their pastors, were very imperfect, and their lives were often marked by grave inconsistencies. They were veritable "babes in Christ," when not, as too often, merely nominal Christians lacking all real piety.

Joining the field

After official examination and ordination at Copenhagen, Schwartz and his companions spent some weeks in London, gaining a partial knowledge of the English language. On the twenty-ninth of January, 1750, they set sail. The ship upon which they had intended to embark was lost at sea. Their own vessel encountered storms and was compelled to return to land. The final embarkation was on the twelfth of March. The voyage lasted over four months, during three weeks of which time Schwartz lay critically ill with a raging fever. On the thirtieth of July, they entered Tranquebar, their hearts filled with gratitude and joy.

With characteristic energy, Schwartz now applied himself to the study of the Portuguese and

STREET PREACHING BEFORE A HINDU TEMPLE

Tamil languages. The technical study of the latter at Halle had given him some knowledge of its chief forms, but it was still a remarkable achievement that he was able to preach to a Tamil congregation in their native tongue within four months of his arrival, and a month later to hold the delighted interest of the native children in a graphic recital of the Christmas story.

Early labors

With the opening of the new year he was given regular charge of the schools for boys and girls, who became greatly attached to him. He enjoyed this work exceedingly and instructed his pupils very thoroughly in the teachings of the Bible, laying deep foundations for the development of Christian character and thus building up the congregations within the colony.

But this comparatively pleasant task did not satisfy his heart, yearning for more genuine missionary work among the teeming multitudes of heathen. He studied their customs and manner of life, making frequent journeys to the outlying villages of the colony, preaching to the natives gathering on the streets and by the wayside. For five years he pored over the native literature, that he might be brought into closer sympathy with the educated classes and be able to adapt his message to their needs. He engaged bright young men to read to him several hours daily, that he might catch the inflection of voice and the precise accent of the native language, and thus make his preaching more effective. But political conditions for a time interfered with the execution of

his desire to extend his actual labors beyond the borders of the colony. His growing reputation, however, drew many from the adjoining territory of Tanjore to sit at his feet as catechumens. The course of instruction lasted in each case two hours daily for six weeks. An occasional visit to the English missionaries at Madras and Cuddalore gave opportunities for excursions by the way into purely heathen regions, which he eagerly embraced, and, as in the journeys of the Apostle Paul, Christian congregations sprang up in his pathway.

Imperfect Christians

During the early years of his ministry, the soul of the faithful missionary was sorely tried by the imperfections of the native Christians. Many even of his catechists and native preachers were guilty of grave offences against morality. Measuring them by the high standard which he had set for his own conduct, he at first thought of prompt and severe discipline as the only proper course, but, realizing the serious nature of the problem, he concluded to first ask advice of the experienced leaders of missionary enterprise at Halle. They wisely counseled him to remember the deep pit of degradation from which these poor creatures had been but recently rescued and to bear patiently with their failings, trusting to the uplifting power of the truth faithfully presented to gradually effect a transformation in the moral character of his people.

It was at this juncture that the missionary himself passed through a severe inward conflict.

Testing himself by the stern requirements of the law, he became deeply conscious of his own imperfections. He recalled the errors of his student days, and was greatly oppressed in spirit, feeling himself unfit to stand before the heathen as a representative of Christ. Deeply humiliated, he wrote again to his spiritual advisers at Halle and under their loving direction was led to see more clearly that salvation is the free gift of God's grace, not to those who are without sin, but to the sinful and unworthy. Henceforth he labored with new hope. Made conscious of his own failings, he became wonderfully tolerant and patient with the errors of the poor heathen converts. He still denounced sin unsparingly, but excelled all his associates in his tender love for the sinning. It was this trait which bound to him the hearts of the multitudes and made possible his long and remarkable career. Twelve years of faithful toil had now prepared him for more independent labors in a wider field.

Inward conflict

A few miles westward from the boundary of Tranquebar lay the city of Tanjore, the seat of the native government. Up to the year 1755, foreign missionaries had been forbidden to enter its gates, although native Christian pastors were permitted to care for their flocks. In this year a German officer, whose wife had been a member of the European congregation in Tanquebar, secured from the king permission for an occasional visit of foreign missionaries to minister to the European Christians of the city, an oppor-

Call to Tanjore and Trichinopoli

tunity which Schwartz was not slow to embrace. He and his associates were not allowed to tarry long, but they observed the field, and their very presence paved the way for later developments.

Trichinopoli

In 1762 they pressed farther westward to Trichinopoli. This was the most important inland city of southeastern India. For years various aspirants for the throne had struggled for its possession, and the governments of France and England had contended bitterly for its control. The English had finally gained the supremacy and established a strong garrison to guard their interests, although allowing the nabob, Mohammed Ali, to remain the nominal ruler. The city was the center of idolatry for the entire region. In its midst rose a massive granite hill, 273 feet in height, whose summit was crowned with a temple dedicated to the elephant god, Ganesa, while midway up the slope was a large and magnificent temple of the god Siva. The worshipers of Vishnu had erected immense pagodas in an island suburb of the city, and the Mohammedans had a large mosque. In the midst of this rampant heathenism our missionaries found a little company of native Christians, who most gratefully received the sacrament of the Lord's Supper at their hands. But what could this little flock of humble believers accomplish in such a stronghold of idolatry? Saddened at heart, the missionaries prepared to return to their field of labor at Tranquebar.

But unexpectedly a great door of opportunity

was thrown open to them. The officers of the garrison begged them to remain, offering to erect a house of worship at their own expense, representing the spiritual destitution of both the European residents and the native Christians, and telling of the desire of many among the heathen for instruction in the Christian religion. The plea was irresistible, and it was agreed that Schwartz should remain for a season at Trichinopoli. He at once inaugurated various lines of work. He established a school for the orphan children of English soldiers, began catechetical instruction with the youth, and preached every Sunday in the Tamil, Portuguese and German languages. Each of these services lasted two hours, and the intervals were occupied by the tireless evangelist in private interviews with the inquiring. Having occasion to visit Tanjore, the commandant of the garrison exacted from him a promise of early return, and to his amazement the field of opportunity had meanwhile greatly widened at Tanjore. The rajah now cordially welcomed him, giving him liberty to visit the court and palace at will and to preach in the native language. The heir to the throne became a regular worshiper at his services, and the rajah himself on one occasion appeared in disguise.

Conflicting duties

What shall the lonely herald of the Cross now do? His official duties as a missionary of the Danish colony are awaiting him at Tranquebar. Yet he dare not violate his promise of return to

Trichinopoli, where a large number of new inquirers have appeared, eager for instruction at his hands. He fulfills his promise, but the work continues to grow and his brethren at Tranquebar, whom he occasionally visits, agree that it would be a great sin to neglect the golden opportunities for winning souls under the very shadow of the greatest heathen temples of the land. In the midst of all this labor, he undertakes the study of two additional languages, the Hindustani, in order that he may reach the Mohammedans, and the Persian, which was the language of the court. His Persian instructor becomes an ardent Christian and fellow-laborer, but the Mohammedan nabob, while expressing the deepest admiration for the character of Schwartz, thwarts all his efforts to evangelize the Mohammedans.

Training native workers

No restrictions were, however, placed upon his labors among the heathen population of the city and surrounding territory. Realizing the need of assistance in the work, he gathered around him numbers of the brightest of his converts and appointed them catechists to labor under his immediate supervision. They accompanied him upon his preaching tours, and as soon as sufficiently advanced he sent them out two by two to tell to their countrymen the story of the Cross. Every morning they gathered at his home for instruction and prayer, and each evening they brought him report of their labors. His influence over these men was most extraordinary. His own exalted character appeared reflected in their

lives, and his power for good thus extended throughout the entire community. His personal appearance at this time is thus described by an English traveler, who, aware of his reputation for piety and zeal, expected to see a man of stern and forbidding countenance:

"The first glance compelled me to change my preconceived idea of the man. His clothing was indeed rather threadbare and old-fashioned in cut, but in his whole bearing there was nothing dark or repulsive. Picture to yourself a man somewhat inclined to corpulency, of erect bearing and artless manner, of rather dark but healthy complexion, with black curly hair and a manly countenance fairly beaming with sincere modesty, directness and goodwill—and you may have some conception of the impression which Schwartz at once made upon a stranger."

Begins work among soldiers

Meanwhile, still another sphere of usefulness was opening. The English garrison, embracing many soldiers from Germany, was without spiritual oversight. The men naturally drifted into all manner of vice, and their ungodly lives were little calculated to impress the heathen with the superior morality of the Christian lands from which they came. At the request of the commandant, Major Preston, Schwartz undertook in his broken English to read to them the service of the Church, and, after heroic struggles with the language, was soon able to preach acceptably in English. The soldiers rallied round him. A large number having been killed by an explosion

in the arsenal, he established an orphanage for their children, in which he himself gave instruction until a suitable teacher could be found. After a great battle at Madura, he entered the hospitals and lovingly ministered to the spiritual wants of five hundred wounded and dying men. In recognition of the heroic and valuable services thus rendered, the government presented a large sum of money, which was increased by generous personal gifts from officers in the army, all of which was gratefully received and devoted entirely to the enlargement of his missionary work. Before long he had the great joy of dedicating a large and beautiful church at the very base of the rock on which the heathen temples towered aloft. The idolaters might have the hill-top; the Christian missionary preferred to erect the standard of the Cross where the multitudes passed to and fro.

Severs his connection with Danish society

The astonishing success of Schwartz's efforts at Trichinopoli and the increasing demands made upon him there compelled him to leave his regular work in the Danish mission at Tranquebar almost entirely in the hands of his associates. He visited them occasionally, but, greatly as they missed his guiding presence, they were unanimous in their judgment that he dare not forsake the field providentially opened to him in the great heathen city. Others might take his place in the comparatively limited field at Tranquebar, but at Trichinopoli the whole work centered in Schwartz himself. His personal influence there

MOHAMMEDANS AT PRAYER, GUNTUR

opened doors of opportunity on every hand. Yet he could not continue to serve both fields. Just at this juncture he was offered the English chaplaincy of the large garrison. This would bring him into still closer touch with the soldiers, many of whom he had already won, and would give him abundant means for the prosecution of his great chosen work among the native heathen in the city and surrounding country.

Becomes missionary of Church of England

After long and prayerful deliberation, he felt it to be his duty to accept this call, and accordingly in 1767 severed his official relations with the Danish society and became a missionary of the Church of England. This was done, however, with the distinct understanding that he would not thereby compromise his position as a Lutheran minister, but should continue to preach the doctrines of his own faith as heretofore. No difficulty resulted from this somewhat unnatural relationship during the lifetime of Schwartz, but, as might have been anticipated, the missions established by him eventually passed entirely under the control of the Church of England. Thus, as in many other instances, our Lutheran Church laid broad and deep foundations by faithful pioneer work in a most difficult field and then allowed others to step in and reap the benefit.

Five years later, one of his colleagues, visiting Schwartz at Trichinopoli, was astounded at the results of his labors there. He writes: "He is a missionary through and through, full of life and energy. . . . His only recreation is found

in changing from one occupation to another, and he undertakes each new task with as much energy as though he had been doing nothing before. He is doing alone the work of several missionaries."

Under his fatherly care, the entire character of the garrison was changed. The rude soldiers became outspoken Christians, assembling every evening for prayer, and aided their beloved chaplain in many ways in his missionary labors. He trained large numbers of catechists, meeting with them twice daily, as was his custom. Even the unconverted heathen and the Mohammedans learned to revere him, and his influence with all classes was unbounded.

Schwartz and the Tanjore rajah

But the Lord had meanwhile been preparing another field for His faithful servant. The reigning monarch, or rajah, of Tanjore had when but a prince been deeply impressed with the character of the strange foreign teacher and now hoped for his assistance in the adjustment of certain grave political difficulties. Schwartz was accordingly invited to the palace and granted an extended interview, of which he has left us a very vivid description. The rajah reclined upon his couch with his officers about him, while the missionary, seated at a distance of ten feet, explained the leading doctrines of the Christian religion, and urged their personal acceptance. Frequent interviews followed, and the rajah appeared at times almost ready to renounce idolatry and lead his people with him into the Christian fold. To this end Schwartz faithfully labored, learning the

Mahratta language in order that he might bring all possible influence to bear in hope of winning an entire province to at least an outward acceptance of Christianity. This hope was never realized. Tulassi, bound by the fetters of tradition and dissipation, listened with interest to the thrilling appeals, but died as he had lived, a heathen.

Settles at Tanjore

It was the friendship of this native ruler, however, which opened a new door of opportunity so inviting that the intrepid seeker for souls could not hesitate to enter it. Leaving the now established work at Trichinopoli in the care of others, and gradually relinquishing his labors there, he settled at Tanjore in 1778 in a house presented to him by the rajah. In a very short time we find two substantial churches as evidence of his efficiency, one for Europeans within the bounds of the garrison, and the other, for native converts, situated a mile or two from the city, around which there speedily gathered a flourishing Christian community. In this city the seat of government for a thickly-populated province covering 3600 square miles, proud in the possession of the most magnificent temple in southern India, were spent twelve busy years. As at Trichinopoli, a marvelous change came over the garrison. School-houses were built, in which instruction was given in English and in Tamil. The chaplain was accustomed to say: "When things go wrong anywhere, I hurry off and catechise my children for an hour, and the bitter becomes sweet." It was here that he established his

celebrated provincial schools, supported by the local rajah, for the education of the native children in English, it being distinctly stipulated that the Christian religion should be openly taught in them. These became the basis of the entire school system of the English government in India.

Schwartz and the robbers

The neighborhood had for many years been infested by a tribe of professional robbers, known as the Calleries, who had repulsed all attempts to subdue them by force or win them to an honest course of life. But when the venerable missionary came among them, they recognized at once a true friend, forsook their roving habits, and at his advice began to cultivate the soil. He helped them in many ways, introducing silk-culture as a means of livelihood, and gathering their children into schools.

Schwartz was now regarded as the patriarch among the missionaries of India. He traveled extensively to advise struggling missions and extend the sphere of Christian influence, journeying as far south as Tinneveli and laying there the foundation of a congregation which had a remarkable development.

Not long after his settlement at Tanjore, the city was besieged by Haider Ali, the sultan of Mysore. Foreseeing the coming calamity, the missionary had, like another Joseph, bought up and stored away large quantities of rice, which now saved multitudes from starvation. The sultan, having met Schwartz upon a previous

occasion upon an embassy of peace, gave orders that he should be permitted at all times to pass through the lines unmolested, officially declaring, "for he is a holy man." At one period of the siege, while the way was yet open for entrance to the city, no provisions could be obtained because the farmers of the surrounding territory had no confidence in the honesty of the officials. But when Schwartz personally guaranteed payment, a thousand cattle were delivered within two days.

Accept commission

The unbounded popularity of the man of God now brought upon him many embarrassing responsibilities. The rajah, Tulassi, having become enfeebled and incapacitated for conducting the government, a special commission was appointed by the governor of the Madras presidency to manage all the civil affairs of the province while allowing the rajah to retain his nominal position. Schwartz was, to his dismay, made the head of this commission, the other members being the commandant of the garrison and the two chief civil officers, all of whom were expressly instructed to follow the advice of the missionary in all things. In 1787, while attending an ordination service at Tranquebar, Schwartz was hastily summoned to the bedside of the dying rajah, who, having adopted a nephew of ten years as his son and heir, now solemnly committed the lad to the care of the missionary, saying: "This is your son; I give him into your hands." As this would have made Schwartz regent in the

province until the boy, Sharabhoji, became of age, he declined the honor and induced the dying man to appoint his own brother instead. The latter ruled with an iron hand, confining Sharabhoji at one time for two years in a dark dungeon, and so abused his authority that he was deposed and Schwartz appointed as regent under circumstances which made it practically impossible for him to escape the responsibility. The oversight and training of the young prince and the management of all affairs of the local government were now committed to his care. The various officials reported to him regularly at the mission-house. The memory of the two years of good government under the "king-priest" were long cherished in the community. As soon as possible, he turned over the government to his intelligent and capable pupil, but, despite his protests, was still consulted in all matters of importance in the city and province. Sharabhoji reverenced his teacher, and, though he never openly professed Christianity, was a warm friend of the mission and did much to encourage his Christian subjects.

Becomes regent

Always a missionary

In undertaking all the secular duties thus imposed upon him, the missionary was never lost in the statesman. He still gathered his children and catechumens about him daily, preached whenever a little company of people could be assembled, and superintended the labors of the increasing number of missionaries sent by various European societies to India. These all recognized him as their real leader, and it was univer-

sally felt that the first preparatory step for successful missionary labor in southern India was to catch the inspiration and receive the counsel of the untitled missionary bishop at Tanjore. Around his residence building after building was erected—chapels, school-houses, seminaries, missionary homes, etc.—all surrounded by beautiful gardens, filled with rare tropical plants. What a refuge for the wearied and perhaps discouraged catechist! What a scene of beauty and peace to allure the steps of the hopeless devotee of a heartless idolatry! But the central attraction for all alike was the radiant countenance of the grand old man, upon whom his seventy years rested so lightly—never too tired to entertain the humblest visitor, always ready to help by word or deed in any perplexity. An invalid missionary who visited him in 1795 thus writes:

A notable testimony

"His transparent sincerity, his unselfishness and conscientiousness, his activity and zeal for the welfare of the mission, his thoughtfulness in providing means of livelihood for the native Christians as well as ministering to their spiritual needs, his prudence, brotherly love and practical benevolence, his fervor in prayer, his remarkable ability to hold the attention of the most mixed assemblage and to administer rebuke with such a friendly spirit that the most proud and sensitive could take no offence—these, with his other rare qualities, make him esteemed and loved by all. Even his outward appearance, his silver-white, curly hair, his bright eye and open coun-

tenance, awaken love and reverence. I spent eight days most pleasantly with this patriarchal man, and in his society almost forgot that I was sick."

The end

In October, 1797, being taken suddenly ill and feeling that his end was approaching, the aged missionary sent for Rajah Sharabhoji, admonished him earnestly as to his duties as a ruler, and pleaded with him to give himself to Christ. He then partook reverently of the Lord's Supper, and, closing his eyes, said calmly: "My whole meditation is upon the death of Christ and that I may become like Him." He rallied from this attack, and friends were amazed to find him some days later in the center of a group of sixty children, teaching as of old. At length, overcome by weakness, on the 13th of February, 1798, he gathered the little mission family about him, commending them to God, and with the words, "Into Thy hands I commend my spirit. Thou hast redeemed me, Thou faithful God," fell peacefully asleep in Jesus. His final message to his scattered co-laborers in India was, "Tell the brethren always to keep the chief thing in view."

Amid universal expressions of grief, the remains were laid to rest beneath the altar of the church, which was twice filled to overflowing, the services being conducted first in the English and then in the Tamil language. Rajah Sharabhoji, who followed the bier as a chief mourner, erected a marble monument, representing the

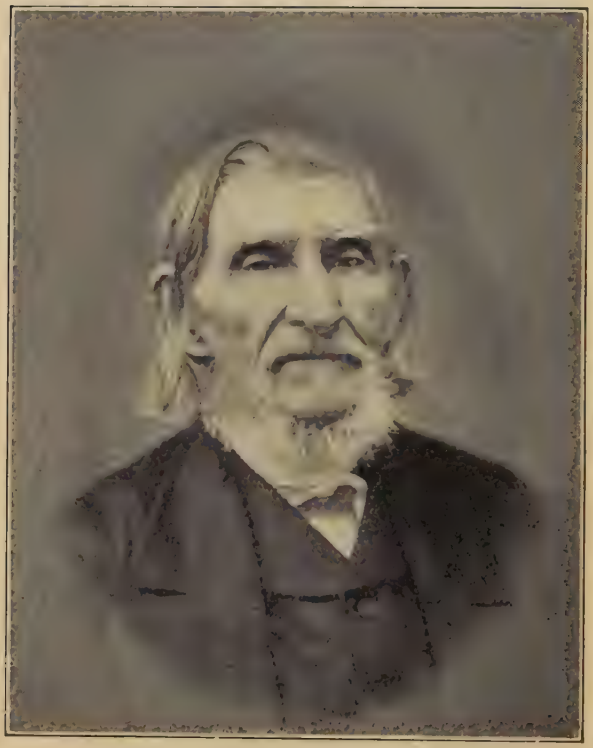
memorable death-bed scene, in which he is himself pictured kissing the hand of his dying benefactor. The East India Company placed in the church at Madras a splendid memorial, also depicting the departing saint, his bed surrounded by weeping orphans and missionaries, his hand pointing upward to a Cross borne by angels. This monument bears the inscription: "SACRED TO THE MEMORY OF CHRISTIAN FREDERICK SCHWARTZ, whose life was one continued effort to imitate the example of his blessed Master. He, during a period of fifty years, 'went about doing good.' In him religion appeared not with a gloomy aspect or forbidding mien, but with a graceful form and placid dignity. Beloved and honored by Europeans, he was, if possible, held in still deeper reverence by the natives of this country of every degree and every sect. The poor and the injured looked up to him as an unfailing friend and advocate. The great and powerful concurred in yielding him the highest homage ever paid in this quarter of the globe to European virtue." Memorials

This inscription was translated into all the native languages and freely distributed throughout southern India. It was felt that, more than all other agencies combined, the example of this godly man and the memory of his unselfish life would tend to uplift the native multitudes.

While, as we have seen, the Tanjore and Trichinopoli Stations have passed into other than Lutheran hands, the Church of Christ still flour-

ishes there and Lutheran missionaries from Germany and from our American Synods are still building in India upon the foundations so deeply and broadly laid by this pioneer Lutheran of the eighteenth century.

JOHN CHRISTIAN FREDERICK HEYER



JOHN CHRISTIAN FREDERICK HEYER

JOHN CHRISTIAN FREDERICK HEYER

BY L. B. WOLF, D.D.

John Christian Frederick Heyer, third child and second son of John Henry Gottlieb and Sophie Johanna Wagener Heyer, was born in the Duchy of Brunswick, Germany, at Helmstedt, July 10th, 1793. His father was a burgher and by trade a furrier. Both father and mother were godly and pious and devoted to the Church. They trained their son in the doctrines of their Church. He showed considerable aptitude and at an early age attended the village school. Birth

He was born in stirring times, in his native country. All Europe was in turmoil, revolutionary ideas prevailed, and in the background the "man of fate," Napoleon, was looming on the horizon. A very storm of rationalism was beating upon the strongholds of faith, and truth was on the scaffold, about to be hurled from her throne.

At 13 years of age a part of the French Army was quartered in his home town, and such was his linguistic proficiency at that time that he acted as interpreter. His parents, anxious to avoid the contamination of the army and fearing lest he would follow the army, determined to send him to America to an uncle who lived in Philadelphia. Before he left his home he was Emigrates to America

confirmed in the town church of St. Stephen's in 1807, when fourteen years of age and immediately thereafter sailed for the United States of America, being placed by his father in charge of Captain Williams, of the "Pittsburgh."

Training

His uncle taught him the furrier trade and sent him to a private school of Pastor Passey. Although his uncle was quite indifferent to religion, he regularly attended Zion German Lutheran Church, of which Dr. J. H. Helmuth was pastor; was a Sunday school teacher, member of the choir, and of a literary, social and religious society of the young men of the congregation.

He soon claimed the attention of the Rev. J. C. Baker, D.D., the junior pastor of Zion congregation, and under his influence, in the seventeenth year of his age, he determined to enter the holy ministry, and began the study of theology under the guidance of Drs. Helmuth and Schaeffer, for the next five years.

First sermon

He preached his first sermon in the Philadelphia Almshouse on Trinity Sunday, 1813, before attaining his twenty-first year. He became the Parochial School teacher of Zion Church, and for almost two years, from 1813 to 1815, conducted this work in Southwick, and occasionally preached in the school-house.

After a residence of more than seven years in Philadelphia, he returned to his native land to revisit his childhood home and parents, and to pursue his theological studies at the Halle University. Napoleon had just escaped from Elba,

Hamburg was all aflame with the news that the great general had taken the field at the head of his old army and would soon win back all he had lost. Under these circumstances, Heyer feared to enter Germany. His brother visited him and overcame his fears, and soon he was reunited with his loved ones, and was asked to preach in his home church, on which occasion two thousand are said to have been present.

German university work

On account of the war, Halle University was closed and Heyer proceeded to Goettingen, where he maintained his robust faith amid the most devastating rationalism of that seat of learning. He had, while in Germany, the melancholy satisfaction of being present at the funeral of his good and pious mother. After about a year at Goettingen, he set sail for America. Returning to the land of his adoption, he was licensed by the Pennsylvania Ministerium at York, Pa., in 1817, and asked to take up work in the churches of Crawford and Erie Counties, Pa. His work was home missionary, to which he gave himself during about the entire time spent in America.

Early church work

We cannot follow his life in all his wanderings in America from 1817 to 1841, when he was called to his India work. It is enough to outline briefly his strenuous life. He soon showed ability to preach in English also, and during the next twenty-three years of his life, he led a most active life in Pennsylvania and Maryland, parts of Indiana and Kentucky, and serving parishes widely extended in all directions—a real mission-

ary founder of the Church among the scattered Lutherans of these regions and in these times.

In 1820 he was ordained at Lancaster, Pa., by the Pennsylvania Ministerium, and appointed to travel by foot and horseback. He knew no labors too arduous; no difficulties too hard.

With Sunday School Union

In 1830 he became the agent of the Sunday School Union of the Evangelical Lutheran Church, which was an association urged by the Synod of West Pennsylvania and organized by delegates of the General Synod at Hagerstown, Md. Heyer was deeply interested in this forward movement, and as agent of the Society planned to establish a Sunday school in every Lutheran congregation. He was also identified with the educational work of the Church, was director of the Seminary at Gettysburg, and also a trustee of Gettysburg College.

During the last part of his home missionary career, he as missionary of the Central Missionary Society visited the scattered Lutherans in Ohio, Indiana and Illinois, and crossing the Mississippi into Missouri as far as Iron Mountain, co-operated with Rev. B. Haverstock as traveling missionary of the Pennsylvania Ministerium. He had much to do with laying the foundations of our Lutheran Church in and around Pittsburgh, Pa., during this period.

Married

In 1819 he married the widow of Captain Gash, whose maiden name was Mary Webb. Their family consisted of six children, one of whom died in infancy. Early in their married

FATHER HEYER MEMORIAL

life he was called to bear a great grief in the death of his wife, who passed away January 13th, 1839.

First American foreign missionary

About a year later he accepted the call of General Synod's Foreign Missionary Society, to become its first foreign missionary to India. The acceptance of this made him the pioneer missionary of our American Lutheran Church's work in India and changed his whole subsequent career. So interesting is the settlement of this momentous event, that details may be given. He handed in his resignation of the pastorate of Trinity Church, Pittsburgh, Pa., but the congregation would not accept it. Calling the male members together he explained to them his plans and the nature of his call. He asked those who were willing to accept his resignation to take the right side of the church, and those who opposed it, the left. Then as the former gained the day, he was rejoiced at this, thanked them most heartily, and dismissed them to enter on his foreign work.

His noble spirit

And now, the same spirit of devotion that led him into pioneer home work, made him willing to endure the rigors of the cold climate, the tempests of long winters and the hardships of the early settlers in a new country in the wilds of America, sent him out to begin the work of his beloved Church and her Lord and Master, and his devotion was to carry him far hence among the Gentiles and complete in foreign lands that heroic career which undoubtedly gives him claim to rank with the great men of his or of any

church in America. He was built in an heroic mold, and whether at home or abroad, his life's work stamps him as one of the men whom God raises up to do special work. His devotion, loyalty, determination and utter willingness to go in obedience to Christ's command, at such a time and under such circumstances, indicate that he belongs to men of the rank of Ziegenbalg and Schwartz, of the first century of missions; of Duff, who ten years before followed Carey to India; of Ward and the Andover heroes who laid the foundations of the work of the American Board in the beginning of the century. He had their fire, for he had the zeal of their Master and Lord. These were young men; he had passed his forty-eighth year when he set his face toward India, where labors many awaited him, but as well rewards and blessings. Younger men do such deeds and no one wonders, but he showed by his doing them that his Master's call was all he heard when his Church uttered that call to hard and lonely service in an untried field.

Starts for India

It is not necessary for the purposes of this sketch to go into all the reasons or circumstances which led to his resignation as missionary of the General Synod's Society and accept the appointment of his own Synod, the Pennsylvania Ministerium, to India. It will serve our purpose to say that after a considerable delay he accepted service, under the mother Synod, and on October 5th, 1841, after a solemn Communion Service in St. Paul's German Lutheran Church, Phila-

delphia, Pa., in company with a number of missionaries of the American Board, he set sail from Boston for India by way of the Horn. How he felt can best be told in his own words: "I feel calm and cheerful, having taken this step after serious and prayerful consideration, and the approbation of the churches has encouraged me thus far. But I am aware that ere long, amidst a tribe of men whose language will be strange to me, I shall behold these smiles only in remembrance, and hear the voice of encouragement only in dying whispers across the ocean, and then nothing but the grace of God, nothing but a thorough conviction of being in the path of duty, nothing but the approving smile of heaven can keep me from despondency."

After five months, on March 15th, 1842, the ship "Brenda" cast anchor in Colombo harbor on the Island of Ceylon, and Heyer's eastern work was begun.

Years of service

His India service naturally divides itself into three periods, spent at longer and shorter intervals in actual work. For convenience' sake his first term of service, laying foundations, we shall begin on March 15th, 1842, and extend to the date of his leaving India on his first furlough on December 22d, 1845, a period of three years and nine months; his second term began on May 8th, 1848, and ended April 15th, 1857, a period of eight years and nine months; his third term began December, 1869, and terminated in 1871, a period of a little over a year, thus serving his

Lord for fourteen and a half years. But what do these cold facts convey? Can they show us the heartaches over the Church at home, which left him without funds to carry on his work and was largely indifferent to his plans? Can they show the effect of heathenism and idolatry on his earnest soul, as it unfolds its ugliness and superstition before his eyes from day to day? Can they measure the joy of a work begun with faithful friends at home and in India standing by him in his mighty struggles? Can they in any way tell us of the victories gained during these years of laying the foundations? These years from 1842 to 1857 contain much that ought to have filled the Church at home with humiliation and on the other hand with thanksgiving and praise for the noble example of self-sacrifice and the deep devotion of this heroic soul. God certainly chose him for such a work and for such times, and though ofttimes he shows impatience with a home Church and a committee that could only partially enter into his plans, he labored on in a most self-denying and patient manner, living such a life of self-effacement as to vie with Mohammedan fakirs and Hindu sanyasis.

But let us narrate in some order his years of service in India and learn how wisely and well he laid the foundations of our India Mission. His history and our mission's for fifteen years are one.

HE FOUNDS A NEW MISSION

Leaving Ceylon on a coaster, he landed at Tuticorin on the 23d of March and began his India work. He traveled up country by palanquin, passing through the Tinnivelli mission field, the scenes of the labors of Rhenius and Schwartz; visited the work of the American Board in the city of Madura; stopped at Trichinopoli and Tanjore, and lingered in spirit with the "father of modern missions," Schwartz and his associates, whose methods were to become models for his future mission, as they were for the missionaries of all other societies. Then on to Tranquebar he hastens to see what remained of the Danish-Halle Mission, and at least to stand within the walls of the "New Jerusalem" Church and read the epitaph on the tomb of the founder of modern missions, Bartholomew Ziegenbalg, who laid down his noble life after twelve years' service, but who began every form of missionary endeavor which the Protestant movement now continues. On April 16th, 1842, six months after his departure from America, at the beginning of the hot season, he reached the city of Madras. Leaving Madras on May 19th, he set about establishing his mission. According to the plans of the Executive Committee of the General Synod it was thought advisable to begin work in the *Telugu country at the time of

*The Telugu country lies north of Madras, the capital city of the province of the same name. It is an extensive territory, the inhabitants of which almost

Heyer's appointment. After he severed his connection with the General Synod's Society, for fear of complications should it attempt to work with the American Board, as was proposed, he yet had in mind the carrying out of the first purpose, and in Madras he was advised to start work among the Telugus. Urged to remain for a few months in Madras at first, because of the great heat at that time of the year, he seemed inclined to follow this advice and began the study of Telugu with a Brahman teacher. But within a month he felt impelled to start north to find his mission field. He traveled, under the blazing rays of a May sun, one hundred miles north on to Nellore, and reached the mission field of the Baptist Society, whose Missionary Day he found critically ill. He was urged to remain till cooler weather prevailed, and with these

all speak Telugu or Tenugu, a language which, because of its beauty, has been called the Italian of the east. According to the last census, 1901, there are over 20,000,000 Telugus, though not all belong to the same race. The Telugu country lies between 13° and 20°, north latitude. The thermometer registers an average temperature of 83°. The seasons are two, wet and dry; the dry extends from November 1st to June 1st, and the wet during the rest of the year. However, very frequently the rainfall is very light, as low as twelve inches being known, and then the heat becomes excessive in the dry, and crops do not mature in the wet season. The rains depend on the two monsoons, the southwest and the northeast. Two great rivers flow through the country, the Krishna and Godavery. Along the east coast a low range of hills runs.

friends he studied the situation and determined to found his mission station at one of three places, Ongole, Guntur or Ellore, lying to the north, the latter place over two hundred miles distant. Accompanied by Mr. Van Husen, the co-laborer of Rev. Mr. Day, the founder of the Baptist Mission at Nellore, he started north, and influenced by the kind reception of Henry Stokes, Esq., Collector of the Guntur District, who had long prayed for a missionary for his district, and urged his society, the Church Missionary Society, to send one to commence work, he yielded to his persuasion, making July 31st, 1842, the date of his arrival, the founder's day of what is popularly called the Guntur Mission. The first service held in connection with the mission was on the first Sunday in August, 1842.

Meets Stokes

Without doubt Stokes and Heyer were chosen of God to inaugurate this work. Without the former, whose advice and financial support were always effective and helpful, what would the hero-founder have done? Confronted by such a task his courageous soul would have failed him, it is to be feared. Zealous, keen of mind, and with a splendid body tried on many a hard field before, he must have faltered and failed many a time had not that noble layman ever stood by him. His faith, noble self-denial, liberality and upright life should be referred to again and again, and God must be thanked that He raised up such a helper to advise, support, cheer and encourage the mission-founder during these

Chosen of God

early years, when progress seemed to stand still and the Church seemed to forget her noble, heroic soul in heathen darkness. God's hand can be seen nowhere more clearly than in this combination of this sainted missionary and his no less sainted layman co-laborer.

School work commenced

Within a few months the Anglo-Vernacular school, supported by the residents led by Stokes, was transferred to Heyer, and he began to organize several Telugu-Elementary schools in the town as soon as he could get teachers. He began to preach through an interpreter, and had, according to his first report, as many as 70 at his Telugu service, mostly children. He began a beggar class, and every morning had as many as 70 of the poor, maimed, blind and helpless around him, to whom he dispensed alms contributed by his English friends, and taught hymns and gospel verses, the Ten Commandments and the Lord's Prayer. He began the first Hindu Girls' School in November, 1842, which was supported by the noble and pious wife of Judge Walker, and at the end of the first year, he had 135 children, of whom 20 were girls. The Bible work was given a prominent place and the catechism was used at every service of the school, though Heyer started a Sunday school within the first year. He was able to report also three adult baptisms and the Holy Communion celebrated at which were present five native Christians, of whom two spoke Tamil and three Telugu.

First communion

ST. MATTHEW'S CHURCH ("STORK MEMORIAL"), GUNTUR

This was a fine start. He had generous support from his English friends, but the Church at home was very apathetic and sent little money. Had it not been for the trusty friends, of whom Stokes was ever the leader, Heyer could have done but little. In February, 1844, during his first term, Heyer welcomed the first Lutheran missionary of the North German Missionary Society, Rev. L. P. Valett, and later in the same year, June 18th, the second American missionary, the Rev. Walter Gunn. Heyer rejoiced that "Timothy" had come, for whom he had devoutly prayed to God. He longed for his homeland and his children, from whom he was separated, and the presence of Gunn evidently made the realization of his return possible.

Welcomes Gunn

His weakest trait of character was his restlessness and lack of continuance in his work. He was too old, over fifty, to get much of a mastery of Telugu, and this made his work doubly hard; but his ability to organize schools and direct work was splendid, and his colleagues all noted this. Coupled with this, he was a born pioneer, and was afraid of no new undertaking, however hard. He wanted to be on the move, and all through his life the *"wanderlust"* impelled him. He reminds the writer of James Gilmore, of Manchuria, and Chalmers and Paton, of the South Seas. He would have traveled to the end of the earth and thought little of it. He had the spirit of Livingstone. His first term was fast drawing to a close.

Character

His records

His records in his own hand, now in the archives of the Guntur field, reveal the bare facts of the baptisms made and a brief summary of events. Had he not wrought so well, those that followed could not have succeeded so splendidly. He was ready to go home, he had organized the school work, began to train workers, started girls' schools, conducted an Anglo-Vernacular school, baptized eighteen adults and six children; made a beginning for a church organization; all of which reflects much credit on him as a wise organizer. He was a successful missionary, judged by the standards of the work in other India fields, and while some may wonder that he left so suddenly and without waiting for permission to return, we should remember the man, and that he did many other things which those who thought him restless and unwilling to be controlled, would not have dared to do. Few would have dared, with such support at the home base, to have ventured away on such an untried venture; only such a hero as he, with his courageous, intrepid spirit, would have dared.

First furlough

He left India December 22d, 1845, and reached New York in August, 1846. But it cannot be forgotten, in the language of the report of the Missionary Society of the General Synod to that body in 1848, "that it was providential, whether we consider the man sent, those who sent him, the time or the section of the country in which he commenced his labors," that our Lutheran

Church, through the Mother Synod, should have taken the lead in this noble enterprise, and "should have laid the first stones in the successful establishment of the mission at Guntur." The whole American Lutheran Church can thank God for this early start, and it is rather remarkable that so close a bond of union was originally formed in our foreign work as the subsequent connection of Heyer with the work in Guntur shows.

SECOND TERM OF SERVICE.

If Heyer made mistakes in his rashness, so did the home leaders. Had he been allowed to carry out his plans of church visitation, the early history of our Guntur Mission would read somewhat differently. But he was destined to disappointment and was not allowed to carry out his campaign of missionary education. He was satisfied that he had not done wrong and never regretted the step he had taken. He was never content, however, while at home. "I leave to the Lord and to the Church to send me back to India." The Missionary Society of the Pennsylvania Ministerium, within less than a year, saw the right thing to do and did it, and in June, 1847, resolved to return him to India. After spending several months in presenting the cause among the churches, with his salary assured by the Pennsylvania Ministerium, but as yet no provision for his passage money and outfit, he set about arranging for his return, resigns his church

in Baltimore, St. John's, and trusts that his God will lead him out to his beloved work.* On December 4th, 1847, he is ready to sail, and in May, 1848, he lands at Masulipatam, where he met his old tried friends, Mr. and Mrs. Stokes, reaching Guntur May 15th.

Heyer's second term of service, as shown above, extended over eight years. During his absence at home, owing to Gunn's enfeebled health, little was done, though the beginning of work among the outcastes was made in the baptism of Stephen, and in the organization of a Telugu School in one of the palems (villages) of the town of Guntur. No sooner had the monsoon broken in June, than Heyer was busy at work among the schools, the burden of the work largely resting upon him.

Palnad successes

In 1849, the most signal success of the mission was realized in the Palnad District. Heyer entered and pushed forward this work with all his zeal. The baptism of the first Christian (John was his name) was the earnest of the rapid progress that followed his first tour, and twenty-two were baptized as the result of that visitation and Bible distribution. Stokes heard of this success and urged Heyer to establish a station at the chief town of the district. Heyer accepted his advice most readily, and in April, 1849, opened the new station and set about build-

* The General Synod's Executive Committee was to provide his traveling and outfit allowances, which they subsequently did.

ing the mission house at Gurzal, for which Stokes provided the money. At this place was organized the first congregation in this taluk. His second term of service was made more influential because of the knowledge and skill in medicine which he had acquired during his furlough. At the age of fifty-four he received the degree of doctor of medicine from Washington University. He soon saw that the new field was "ripe unto the harvest." In a few months he baptized more people than had been baptized in six years in Guntur.

Fearlessness

An incident of this period shows how fearless he was. This part of India is noted for its deadly fever. He recognized the danger. He had his coffin made (the necessity for this is found in the fact that the Hindus do not bury), and on reaching Gurzal he had a grave dug. He never was sick, and when he subsequently left that field, he burned his coffin and used St. Paul's words over his grave: "O grave, where is thy victory?" He experimented in establishing a Christian colony on land donated by Mr. Stokes. His work was so successful in this period that missionaries came to visit him from all parts. His Palnad experiences were most inspiring to all his friends. Stokes offered to pay a large part of the salary of an assistant to Heyer. The Church was being led by this man of God. It could not meet his offer, but within a year it was ready to do more than he asked and to which he was willing to give such substantial

aid, and sent two new men. Heyer now saw new opportunities. Our field was enlarged and the present Rajahmundry Mission was taken over by our American Executive Committee from the North German Society. In all this he greatly rejoiced. At this time, his work was the most successful in the three fields whose centers were Guntur, Gurzal and Rajahmundry. He threw himself with all his might into the work of training native teachers and workers, inaugurating his Boarding School at his Palnad Station with great success and interesting patrons in America in financing this part of the work, much after the plan now prevailing. Amid his other duties he had Luther's Small Catechism translated, starting this branch of mission work which has been so powerful an agency in the foreign missionary movement in all lands. And at the same time he saw the necessity of trained educated wives for his Christian workers, and opened a school for the training of girls, similar to that for boys. In 1853, he handed over the work in the Palnad to Rev. Groenning, who was appointed to take his place at the meeting of the First Lutheran Synod, organized January 31st, of which Heyer was elected President.

Rajahmundry

He continued the work in Guntur till 1855, when he took up the Rajahmundry field, which marked his first connection with that part of our work. Here he continued most zealously as at Guntur and Gurzal, pushed forward the whole

work, organizing and opening all departments which his experience had found helpful.

Higher education

He was during this time sympathetically united in the effort to establish an Anglo-Vernacular School at the head-station. This plan failed, through no fault of his. His second period in India was rapidly drawing to a close. Writing to a fellow missionary in 1857, Rev. William Snyder, he said, "If someone does not come soon to take my place I suppose I must give over charge to Capt. Taylor," a warm friend of the Mission. He began to feel the weight of years and his long residence in the tropics, and his patience being exhausted at what to him seemed the unnecessary delay to relieve him, without waiting till the recruits were on hand, on the 15th of April, 1857, he left India, the second time, very much under the same circumstances as before, and by the overland route, visiting Egypt, Palestine, Turkey and Germany, landed in New York, August 6th, 1857, and in his own words returned "to the land of civil and religious liberty." It looked as if he had finally severed his connection with the foreign work.

THE THIRD TERM OF SERVICE IN INDIA.

But the most heroic time in his life is yet to pass under hasty review. After spending twelve and more years in pioneer home mission work in the great northwest, being instrumental in organizing the Synod of Minnesota, a crisis arose in our India work. Discord and contention had arisen in the home Church. In Church and state

there was unrest. The Civil War was over, but its fruits were most bitter in the nation and Church. Disruption in the Church paralyzed the foreign work, and almost left it without support, and certainly without missionaries. Only one man remained at his post in India from March, 1866, to December 1st, 1869, the Rev. E. Unangst, D. D. On his shoulders fell the whole burden of the mission. He could not do it justice. Under instructions of the Executive Committee of the General Synod he opened negotiations with the Church Missionary Society, when no prospect for reinforcements appeared possible from the home Church. But it was not to be, that our Church was to lose her vantage-ground. Although for several months provision had been made and a Church Missionary had taken over temporary charge, as soon as it was made evident that our Church would not relinquish this work, the Church Missionary Society handed it back to us.

Romance

How it was secured as the chief field of the General Council, reads like romance. Heyer was the hero who understood the situation in India. Though in Germany when he heard of the proposed transfer, his soul was fired at once and he is said to have exclaimed: "We must keep this work in the Lutheran Church." Taking counsel with his former colleague, Pastor Groenning, they determined on a course of action. Leaving Germany at once he hastened to America. He was then almost seventy-seven years old. The

HORNING MEMORIAL.

Pennsylvania Ministerium was holding its meeting at Reading, Pa. It must have been a thrilling sight to have been present at the meeting and heard him plead for the field to which he had devoted so many years of his life. With "grip in hand" in the language of another, he announced to the Synod that he was ready to go at once to India and remain there till a young man could be sent out to take up the work. Such devotion was contagious, and the Synod acted at once, and in August, 1869, for the third time he leaves his adopted country, and before the news reached India he appears in Guntur before the new mission house, built on the site of his own old home, and exclaims in astonishment as he notes its size, "What king built it?" How simple were his ideas of life is manifest from the story told by his successor, Rev. C. H. Schmidt, when he came out a year later and found Heyer in a small house without any of the comforts of home, some rude benches and simple furniture the only articles around him, and when night came announcing to the new missionary that "that bench yonder" was his bed, while inviting him to one similar on the opposite side of the room!

The end

On December 1st, 1869, the old veteran of so much sacrifice and of so many fields of battle for his King, took up his work at Rajahmundry, made good his promise to his Synod, met the shock of the death of the first recruit, Rev. Becker, after a few months' residence; intro-

duced his successor, the Rev. C. H. Schmidt, to the work, and at the close of 1870 sailed away from the land of his heroic career for the last time, to close his eventful and noble life as Housefather and Chaplain at Mt. Airy Lutheran Theological Seminary, Philadelphia. He closed his days on November 7th, 1873, in the eighty-first year of his age.

No eulogy

He needs no eulogy. His work at home and abroad makes him the most cosmopolitan character of his time. He was too large to serve any parish for a long time. He had a world-vision, and his soul was restless unless it was in touch with the whole world. Such men belong to the whole Church. He was one of God's noblemen. He "only knows the vast reach and the true value of his labors." His life is fragrant in its richness to his Church—a legacy to all who love and labor for our common Lord. His work grows on as time passes, and men of his spirit are needed as much as ever at home and abroad to carry it on. Sacrifice of a high order is demanded now as then that throughout the earth the message of a loving, dying, exalted Saviour may become the common hope and the sure refuge of all lands and all men. But we who remain must see with the clearness of his vision; must sacrifice with the willingness of his heroic spirit; must do as he did.

He saw what few in his day were able to see with any clearness, that the Church stands for one supreme work which must be performed

in the whole world and for all men. No smaller plan could satisfy him. None less ought to satisfy any of us. He was conspicuous in his day and generation, not because of his great mental powers and brilliant talents, but because he had a passion for the world and wanted to see it redeemed. He saw Christ's work done when he saw Christ made known in every land. He will live in his Church, when men of his days of much larger influence and commanding place shall have been forgotten, all because he permitted no bounds to be set to the sphere of his work, except those which he recognized as set by his Saviour and Lord.

MORRIS OFFICER

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BY W. W. CRILEY, D.D.

Who was Morris Officer? What did he accomplish worthy of mention? His surname, Officer, was indicative of his natural ability. He was a born leader. This sketch is the old story of how God selects and trains the men who lead His people into new fields. In the following pages will be outlined the life of the man who pioneered movements in our Lutheran Church of the General Synod, that resulted in the formation of our Boards of Home and Foreign Missions, and planted our mission station in Liberia. In these records will be seen the marks of a life of unusual activity, ability and self-sacrifice. It breathes the spirit of the apostles and should inspire us with the desire to carry on the work so well begun, and now so full of promise.

Birth and early years

Morris Officer was born July 21st, 1823, in Holmes County, Ohio, in a rugged section with few natural advantages and little advancement. His parents were poor and had to endure many privations. He early learned his first lessons in the school of adversity. His father was a carpenter and millwright, and, in following his trade, was much of his time away from home. His mother not only did all the work for her household, but by tailoring, aided largely in the

support of the family, and in the payment of the humble homestead. Her industry and economy made a lasting impression on his youthful mind, and early awakened in his heart a tender sympathy. Here originated the traits that shone forth so valiantly in his after life, and strengthened the determination to be useful and helpful in bearing the burdens of others. In the neighborhood there was little worldly pride or social rivalry, but much sterling character in enduring hardships and making an honest living. There was small show of religious profession, but an abounding spirit of neighborly kindness. In their social gatherings, such as "corn-huskings," "log-rollings," "barn-raisings," and public meetings, there was little refinement, but much drinking. To education and religion there was little attention paid. Their school-houses were built of round logs and roofed with clapboards. The seats were slab benches without backs, and, instead of windows, there were openings covered with oiled paper, and occasionally with glass. The branches taught were reading, writing and arithmetic. In those school-houses there was occasional preaching by the "circuit-rider," or home missionary. The simple sermons impressed the mind of young Officer as soon as he was old enough to understand the truth, and through their influence he often engaged in secret prayer and formed resolutions to break off some practices that were denounced as sinful. But these resolves were often broken, as he was exceed-

First religious impressions

ingly fond of sport, and a leader in the popular amusements of the community. Consequently he often said and did things for which he was sorry on later reflection. But while he might lead in mischief in other places, he was always reverent and attentive in meetings for divine worship. He often avoided the company of those who were disposed to make light of religion, and his thoughts were often upon death and eternity. He had great confidence in his mother's piety, and had reason to know that she was engaged in secret prayers for him, which deepened his religious impressions. He had a high regard for religious people, and especially preachers, some of whom occasionally visited his home, as his mother was a member of the Methodist Church.

His baptism

In his thirteenth year a younger sister of his died of scarlet fever. Soon after, his mother had all the children baptized at a public service held in the home, attended by many of the neighbors who were deeply affected, even to tears. Morris did not wish to be baptized, but submitted in obedience to his mother's desire, and in after years recorded his gratitude to her for the solemn covenant thus made.

In his fifteenth year his father met with an accident which disabled him for work during two years, and thus was thrown the burden of the family on the mother and Morris, as the eldest son. This was the turning point in his life, as he came to a realization of his responsibility,

and he entered upon his duties with a determination that surprised himself and his friends; as in his father's frequent and long absence from home he had not been trained to habits of industry. This discipline foretokened and prepared him for his career of usefulness and success.

In consequence of his straitened circumstances and meager educational advantages, Morris, at the age of eighteen, knew comparatively nothing of geography, arithmetic, grammar or history. But he could "spell down" an entire school in the old-fashioned "spelling matches." He had, however, a fondness for debate, and in his discussions manifested the strong reasoning powers which afterwards distinguished him, in meetings and conventions, when his logic overcame the objections to his projects for church advancement and missionary work.

His temperance work

As the temperance cause at that time began to agitate the community, and frequent meetings were held on the subject, he attended and was led to the determination to join the Washingtonian Society, with some fifteen associates. For this he was often derided, but with his characteristic determination he resisted the oft-repeated efforts of his associates to have him drink with them. Naturally, this separated him from them and led him more and more into the company of sober, serious people of a religious turn of mind. He soon became one of their prominent and acceptable speakers.

Religious struggles

In his twentieth year, during a series of meetings held in the old log school-house, he became interested in the subject of religion and decided to attend the "inquiry meetings" held during the day. As he feared ridicule, he went through the woods that he might avoid any of his irreligious acquaintances. Afterwards he attended all the meetings, both day and night, and was brought under the deepest conviction of sin, and the need of a new heart. His fears and doubts caused fearful struggles in his efforts to come into the light and peace of true faith. Like the noble Luther, he was often overwhelmed with grief and his health became impaired, so that his watchful mother observed it, and inquired the cause, but received no explanation. In his distress he often wept at his work so that the tears fell into the furrows as he followed the plow. One evening in his deep sorrow he went out into the field to wrestle in prayer in the dark, as Jacob did. On that memorable night he found peace in believing, and learned the lesson so valuable to him in his subsequent strenuous life—the necessity of calling upon God. He soon began to take part in public prayer, leading all the meetings, and family worship at the request of his mother, and with the consent of his father, who was not then a member of the church.

Determines to become a minister

With his conversion there came the impression that he should prepare for the ministry. But how could he obtain the necessary educa-

tion? The family was large and in debt, and much needed his help. After attending school in the neighborhood three months, he returned to the little farm in the spring, to resume work. However, these hindrances only whetted his desire to get an education and preach the gospel. To procure the means he purchased two or three wild cherry trees of a neighbor and cross-cut them, with the assistance of his brother. The sale of the lumber furnished sixteen dollars, the start of his education fund. He now asked his father's consent to leave home, which was given with much feeling, and the remark that he had already remained beyond the time of his becoming of age. After attending an academy three months he taught a district school four months, for which he received sixty-four dollars. With this sum he started in 1846 for Springfield, Ohio, to Wittenberg College, the Lutheran institution then recently founded.

AT COLLEGE

His starting to college was an important move in the career of Officer, as it led him to the center whence radiated the lines of work for which he was to prepare. The institution was in its infancy, struggling to gain a foothold and to rise to the demands of that period of development. The advent of this new student proved to be most auspicious, as the sequel shows, for his innate executive ability and noble spirit furnished the elements so important in that forma-

tive epoch of the Church in the West. The students of that day were men—not boys, so often now the case, and most of them had a fixed purpose in securing an education. Officer at once took his position at the head. Amidst a group whose names have since become well-known in our Church as founders and pastors of some of our strongest congregations, the striking figure of young Officer stands in the boyhood memory of the writer of this sketch as he first saw him on the college campus, discussing one of his favorite topics of work. There was a ruggedness of build like his native section, indicating his strength of character, and his plain face lighted up attractively as his ringing voice expressed in terse English his views and arguments. He was an independent thinker and a primitive progressive in his cast of mind.

Wittenberg's financial agent

The College President, the sainted Dr. Keller, with his rare insight, at once recognized the natural ability of this young man, notwithstanding his limited education, and gave him employment as an agent of the institution and tutor of some of the lower classes. Three years later, Dr. Sprecher, the successor of the lamented first President, insisted upon Officer taking the position of superintendent of the erection of the main part and west wing of the unfinished college building. It was an arduous task, involving the raising of $25,000.00 (a large sum for those times) and days of toil and anxiety in directing workmen and meeting obligations. His Sundays

were spent in visiting the surrounding churches appealing for means to meet the current needs. He was often in straits. But his faith and perseverance triumphed, and to-day the old building that for a quarter of a century served all purposes, but is now the dormitory, stands as a memorial of his indomitable energy.

The experience gained, at the expense of book learning, proved of much value to him in later years of his missionary projects at home and abroad, and his disciplined judgment was of great use to the Church in counsel and administration. However, those early years of strenuousness and overwork tended to break down his constitution and impaired his health to such an extent that he suffered from the effects in all his after life. He records how often he worked in weakness and distress. Indeed, it was remarkable how he accomplished so much in such ill health and with so little opportunity for rest or study. But he had wonderful organizing power and an activity that infused the breath of life into everything that he undertook. All along his marvelous career his piety gives the key to the man; and his faithfulness and prayerfulness tell the secret of his success.

His journal, commenced in college in 1848 and continued to 1874, a short time before his death, is a very interesting document from which the material has been drawn for this sketch. Its records combine his autobiography and a history of Home Missions of our Church in that period.

Officer's call to missionary work dates from his call to the ministry. It was not a romantic or ambitious idea, but it came from much meditation and prayer, and frequent conversations with fellow-students who entertained the same thought. So his desire and purpose grew until 1851, when he propounded, through *The Lutheran Observer,* the question whether the Lutheran Church should found a mission on the west coast of Africa. He proposed to open the work himself, although it would separate him from his connection with the college and involve great personal sacrifice. Early call to Africa

The response of the Church to this appeal was slow and indefinite. So he opened a correspondence with the American Missionary Association, in New York, and arranged to go to Africa under their auspices, on condition that he might eventually establish a Lutheran mission on the west coast.

HIS FIRST VISIT TO THE DARK CONTINENT

In 1852 he started for his foreign field, and in about five weeks landed in Sierra Leone. After exploring the west coast and after many delays and hindrances, finally a mission named "Good Hope" was founded. His labors were so arduous that the deadly climate seriously affected his health. His fine executive ability was highly appreciated by the American Board, and he was urged to remain longer, but at the end of a year and a half, on the advice of his friends, he returned home with the firm conviction that

the Lutheran Church should establish a mission on the west coast in Liberia, as the most promising field. For this work he had gained much valuable experience and information that promised success.

On reaching home he proposed to the leading men of the Church his plan for a mission in Africa. It was soon evident to him that he would have to wait awhile for an expression of opinion. Meanwhile, he took charge of the church in Findlay, Ohio. But the Spirit of God continued to direct his thoughts and efforts as he persistently appealed to Synods and individuals in behalf of his project, using the information he had gained.

Calls the Church to Africa

After the General Synod had taken favorable action in the matter he, under their direction, went into the canvass for funds, a most undesirable and uninviting undertaking involving an incredible amount of labor and consuming four years of precious time. What is now done by the system of which Officer laid the foundation, had then to be done by one individual amid the greatest obstacles and discouragements often from those who should have helped and heartened him. Up and down, and to and fro in the land, he went by all sorts of ways and in every kind of conveyance, or often walking from five to twenty-five miles, carrying a heavy satchel. He lodged in every kind of place from the mansion of the rich to the cabin of the poor, in the noisy tavern and uncomfortable railroad stations,

BIRD'S-EYE VIEW OF MUHLENBERG MISSION, AFRICA

taking trains at all hours and in all kinds of weather. He lectured and preached at any time and place as opportunity offered, filling appointments for preachers and assisting in "protracted" meetings, no matter how tired or sick he was. Personally he was well received, but the cause he advocated was met with the coldest indifference as well as with the most cordial approbation. In the scores of years since then the diffusion of missionary intelligence, and the training in the grace of giving, have produced the improved condition of our day. In order to keep his current expenses down to a minimum, through the claims of his cause he secured passes on the leading railroads, East and West, thereby saving much money.

FOUNDING THE MUHLENBERG MISSION IN AFRICA

On February 23d, 1860, Rev. Officer and his appointed assistant, Rev. H. Heigerd, sailed for Africa to found the mission contemplated by our Lutheran Church. A touching letter to his mother on the eve of his departure expressed his feelings as he again turned to his field. Though he keenly felt the separation from his family he accepted it in the line of duty and went forward as if impelled by destiny, for he had much of the Puritan's spirit. On arrival at Monrovia, in April, and after the greetings from his former acquaintances, he began to plan his work, and to realize the dream of his long-cherished enterprise. That was the grandest hour

of his life. After so many years of thinking and planning, of praying and talking, of traveling and soliciting, of sacrificing and suffering, he was at length on the ground, duly authorized to establish a mission. No discoverer or adventurer could surpass him in the delight of his consummation or anticipation. Yet in it all he records his humble dependence on God for final success.

The difference between Africa and Asia (especially India) as a mission field, is very marked in its contrast, and requires a variance in the make-up of the missionary and in the program of his work. The contrast lies in the facts that the Dark Continent is in a native State of barbarism, while the orient is in a condition of a vicious exhausted civilization. Hence, the former requires as a missionary an all-around man such as Stanley described when he sent out his appeal for Uganda. He says: "It needs not a mere preacher, but a practical worker who can not only teach the natives how to become Christians, but how to build houses, to rear families, to care for the sick, to till farms, to make roads, to make laws and to become good citizens." This was the kind of a man Morris Officer was, and such was the work he started.

Muhlenberg Mission

The name given to the mission was that of Muhlenberg, the patriarch of American Lutheranism; and the site selected is on the St. Paul River, twenty-five miles from Monrovia, the capital of Liberia. The President of the Republic

donated three hundred acres of land for the mission settlement. This tract was utilized for a coffee plantation, and small farms. The mission buildings are located on an elevation about one-fourth of a mile from the river and the music of the falls continually greets the ear. Near the house is an unfailing spring of pure water. The improvements necessary were made with the help of natives employed under the direction of Officer, the man-of-all-work. Sometimes the treachery and selfishness of the negro were manifested in opposition to the most important projects, such as public roads, but patience triumphed.

First start

Just when the work had reached the stage in which regular teaching could be commenced, a remarkable providence furnished the native pupils desired. Two slavers, with cargoes of fifteen hundred Congo captives, had been captured by United States cruisers and were brought to Liberia. From these Officer selected twenty boys and twenty girls for the mission. They were in sad plight, poor, weak and nearly naked, with the exception of a small piece of calico which had been given them when they landed. Through an interpreter they were given to understand that they would be well fed and well treated. In selecting them there was a cloth put on each of them, and most of them were much pleased with the dress. The girls misunderstood the interpreter and ran off to the bush, fearing they would be returned to slavery, but were finally pacified

Mission house

The opening of the country house which was built for the Congo girls was celebrated with a dinner for the entire company, which was prepared under the superintendence of Miss Kilpatrick and Mr. Heigerd, with the aid of a few natives. An address was made by Officer through an interpreter.

The marriage of Rev. Heigerd and Miss Kilpatrick was an important event which took place in the presence of the entire company constituting the mission. The meaning of the ceremony was explained to the children, who could not understand the change in the name and position of Miss Kilpatrick, as she seemed to them to be still the same person.

The next event of note was the organization of the church and the ordination of Rev. Heigerd as its pastor, completing the steps in founding the Muhlenberg Mission in February, 1861.

Of the success of this mission three years later Miss Hannah Moore, of the mission at Mendi, wrote: "The wilderness has truly blossomed as the rose. The children have improved so much that there is none other like this school on the coast, and best of all is their interest in religion. It does one's heart good to hear them pray. They implore God's blessing on the dear missionaries sent to them and on their benefactors in "big America."

Officer said that he did not purpose to make a mission. He only attempted to plant one. God would give the increase. Thus far it has proved

to be of divine planting and promises to be an evergreen which will attain to full maturity in the time of the complete redemption of Africa.

In one of his records at the mission he asks the question, "What will be the state of this place twenty or fifty years hence? Will it be overgrown with bush and be half deserted as are so many of the settlements in Liberia? God forbid!" The answer to this, fifty years after, in 1910, is the report of two of its present missionaries. Missionary Straw writes on his return from a visit to the interior over one hundred miles from the coast, where a station has been started: "The whole Liberian Hinterland is open to us, and our ability to occupy it is limited only by the number of our workers. A district superintendent will have to be appointed to look after the outposts." Missionary Neibel, recently returned, gives the most glowing accounts of the conditions and outlook and his anticipations of the work, if the Church will come up to its help. There are nine missionaries on the ground and two hundred pupils in the schools, and the property is valued at $50,000.00. What hath God wrought!

Return to America and Superintendent of Home Missions

In April, 1861, just one year from the time of his landing in Africa, Officer reached Baltimore on his return and made his report to the Missionary Committee, who were very much gratified with the success of the enterprise.

The closing part of this sketch is devoted to a narrative of Officer's connection with the Home

Missionary operations for seven years—the most important in its history, involving the organization of the Board and the extension of its field. This was not a digression, but an integral part of his career as a promoter of advance movements, and illustrates the unity of mission work at home and abroad. It was a renewal of his old pursuit with the wider experience and increased ability of years. His desire personally was to be stationed as a home missionary, but his exceptional qualifications for the management of enterprises marked him as the man for Superintendent, and on the urgency of the Committee, he accepted the position in 1864, and entered upon a service involving great responsibility.

Sacrifices

The records of his journal at this time are intensely interesting and indicate his wonderful activity and self-sacrifice. He would accept only a meager salary, simply sufficient for his support, although he was often urged to take more, yet he refused because he did not think it consistent while he was urging the people to make sacrifices for missions.

As he was obliged to be away from home so much he usually tried to locate his family in places within convenient distance for his return to them as often as possible. But as his work changed from time to time, it was necessary for him to make frequent removals. So it is not surprising to find in one of his last records the following: "Once more we packed our goods for moving. This is the *twenty-sixth time* in *twenty-*

one years." What a contrast this with the cases of some immovable parsons of great staying qualities in long pastorates!

Promotion of co-operative plans

The condition of our Home Mission work was peculiar and perplexing, requiring in that critical period, an administrative ability of the highest order. In the past there was little attempt at union or co-operation of the district Synods in the promotion of Home Mission work. There was no system of co-operation; no regular reports or visitation, and no reliable source of income to meet missionary expenses or to aid destitute congregations. The work was spasmodic, under the supervision of synodical committees, remittent and unsatisfactory. This state of affairs had been observed by Officer and he had frequently called attention to it by word and pen. Now it was up to him to apply the remedies and to bring order and co-operation out of this confusion.

The records of this period show his masterly activity in traveling, preaching, soliciting, canvassing new fields, and securing men to occupy them. A heavy drain on him were his efforts to encourage desponding missionaries to hold on and hope on. Like Paul, he could speak of the care of the churches. His devotion and enthusiasm enabled him to interest young men just starting out into the ministry, and his journal notes his frequent visits to Wittenberg College to secure men for the new stations he was locating.

Untiring efforts

A sample of his untiring industry appears in the record of the thirty days of one November. He wrote one hundred and three letters; preached ten times; lectured three times; spoke to Sunday schools four times; attended two long sessions of the Board, for which he previously prepared the business, and made the minutes during the sessions and afterwards recorded them; attended one meeting of the Church Extension Board; spent nearly two days in a meeting of the Committee on the Revision of the Hymn Book; wrote three communications for church papers; attended two conference meetings and traveled hundreds of miles. And yet he writes: "I have not been able to attend to all that was demanded." One week he is in Altoona, Pa., consulting synodical officials, and the next week visiting a half dozen places in the State of Kansas, ending in St. Louis, procuring railroad passes on various lines. What ubiquitous activity!

In 1866 at Fort Wayne occurred the division in the General Synod, by which several Synods went out and formed a new organization under the name of the General Council. In this crisis, requiring the best administrative ability in our Home Mission Department, Officer proved himself to be the man for the hour.

New organization Boards

The most important step on the new basis was the organization of the Board instead of the Committee. Under the new administration, as its Secretary, Officer displayed his organizing

ability, as he never had before in any other work. Only those who were his immediate co-laborers will ever understand the difficulties that were to be overcome and the immense labor performed in securing our present system, which has unified the Church in its Home Missionary operations. Like a field marshal he led the scattered forces, and brought them into line. Now, after two score years the survey of the field traversed in that day of small things reveals the foresight of the Superintendent who reconnoitred the positions and recommended the most promising ones; such as the present strong churches in St. Louis, Des Moines, Omaha, Wheeling, and many others. Much depended on his thorough, toilsome canvass of the prospective material, the availability and the desirability of the location. No real estate operator of our day could possess or exercise more talent in his business for future gain than did this honest, earnest man of God, without promise of emolument, "poor yet making God's people rich."

Resignation and ill health

Years of such unceasing travel, toil and anxiety, culminating in sickness that laid him up for days and weeks, compelled him to resign his position as Superintendent in 1871, when he retired from the Home Missionary work of the Lutheran Church. From exposure in his labors at home and abroad, his iron constitution had begun to give way, and his throat and his right lung had become so diseased that he appeared to be permanently disabled from public speaking. Thus

laid aside from the active ministry with his limited means, he cast about for some way of making a living for his family, and decided to try farming, the pursuit of his boyhood. Purchasing a piece of unimproved land in Kansas, he removed his family to the prairie frontier. While in Topeka making purchases for their rustic life, he wrote his reflections as follows: "This is a sad day, as it marks my practical entrance into secular pursuits, and, at least, a temporary abandonment of the ministry. Again and again, as I walked the streets, I thought it could not be, and I almost turned back in my course. Yet I think I am doing right, and I pray God to direct me, and that I may always be useful to my fellow-beings and may resume the ministry, if my health and circumstances permit." What a reverse this is for one so devoted to his calling! How much it shows the need of the Church making provision for its disabled ministers.

But his days of service were numbered, and with diminishing financial resources and increasing afflictions in his own person and in the death of a dear little son, he was going down through the valley of trial, yet trusting in the Shepherd and His rod and staff.

Closing days

After a few efforts at some pastoral work amid much weakness and suffering, the end came on apace. Away from his former associates, in a strange land, surrounded by his family and a few acquaintances, he drew near to the valley of the shadow of death. His eight-year-old son,

Albert, at his request, read the fourteenth chapter of John, his favorite. When the seventeenth verse was read, he said, "That will do." His devoted wife, who had so long and often borne the burdens of the family, hoping for a rest, when in some quiet place of comfort she might enjoy the companionship of the noble man, who away from her and the home had given his services to the Church, now in this hour of bereavement she realized that she was losing him, gave up, and from her stricken heart there came the cry, "Oh, Morris, I cannot live without you!" He solemnly replied, "God will be your all in all." On Sunday morning the pastor of the Congregational Church called, and at the death-bed offered a fervent prayer, to which the passing saint responded, "Amen and amen!" As the bell was calling others to the house of God, the spirit went up to the house not made with hands, to be forever with the Lord. The organist, a personal friend of Officer, sat in his place to open the morning service, and when the pastor came in and announced the sad news to him, he played a voluntary into which he poured the tribute of his heart in a touching manner. The community realized that a Christian man of eminent services to the Church had departed from their midst. But who from actual acquaintance could bear testimony to his worth and describe the great work of his life in other States or in foreign lands? Then, to answer this need, came a remarkable providence like others in his life. On

The end

Monday, Rev. J. W. Goodman, an intimate friend and co-laborer in the Lutheran Church, who had succeeded him as Superintendent of Home Missions, was standing on a platform at a station in western Kansas, hesitating as to what point he should direct his journey, when an eastbound train came along and he was impressed that he should go to Topeka, and he stepped aboard, arriving in time to take part in the funeral services and rehearsing some of the things told in this sketch.

Thus, at the age of fifty-one years three months and ten days, ended the earthly life of Morris Officer, one of the choice spirits in the ministry of the Lutheran Church. His remains were removed a few years later, and now rest in the beautiful Fern Cliff Cemetery of Springfield, Ohio, near the college where he began his remarkable career as student, teacher, minister of the gospel, missionary of the Cross—servant of Christ in all things. In that City of the Dead stand the headstones of the college presidents and many of his co-workers whose labors were not in vain in the Lord. A poem pasted on the fly-leaf of his journal, near its close, is so fitting in its description of his character and career, that it is here inserted as the finis.

MY PRAYER

"Let me not die before I've done for Thee
My earthly work, whatever it may be;
Call me not hence with mission unfulfilled;
Let me not leave my space of ground untilled.

Impress this truth upon me: that not one
Can do my portion that I leave undone;
For each one in Thy vineyard hath a spot
To labor in for life, and weary not.
Then give me strength, all faithfully to toil,
Converting barren earth to fruitful soil.
I long to be an instrument of Thine
To gather worshipers unto Thy shrine;
To be the means one human soul to save
From the dark terrors of a hopeless grave.
Yet most I want a spirit of content,
To work wherever Thou dost wish my labors spent,
Whether at home, or in a stranger clime,
In days of joy or sorrow's sterner clime.
I want a spirit passive, to lie still,
And by Thy power to do Thy holy will.
And when the prayer doth to my lips arise,
Before a new home doth my soul surprise,
Let me accomplish some great work for Thee,
Subdue it, Lord, let my petition be;
Oh! make me useful in this world of Thine.
Let me not leave my space of ground untilled,
Call me not hence with mission unfulfilled.
Let me not die before I've done for Thee
My earthly work, whatever it may be."

JOHN HENRY HARPSTER

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BY L. B. WOLF, D.D.

Nestled at the foot of one of the lower ranges of the Alleghenies, in Center County, lies the little village of Center Hall, Pa. Here, amid the quiet of the valley, in a humble home, John Henry Harpster was born, on the 27th of April, 1844. He spent his youthful days playing around his father's shop, with the boys of the village, no one for a moment dreaming what an eventful and distinguished future was before him. John attended the village school, showed no more, certainly no less, interest in his school work than many another schoolmate. But times were coming in the near future that made boys men in a few days. The shadow of a mighty struggle was beginning to cast its gloom before. War-clouds were lowering, and soon the tempest shock was heard throughout the land. It echoed over hill and through valley and awoke to glory and to fame many a sturdy son of the land. The conflict was coming on apace when young Harpster had scarcely completed his sixteenth year, and before he knew it, it drew him into the whirlwind of conflict, and, in spite of the unwillingness of his father and the tears of his mother, as in the case of many a lad in

Birthplace

Coming conflict

those days, he left for the front—a volunteer before he had attained the seventeenth year of his age. His soul was set on fire by the prospect of conflict, and he was soon to show in the thick of battle of "what stuff he was made." He joined Company H, 7th Regiment, Pennsylvania Volunteers, April, 1861, and later Company G, 148th Regiment, Pennsylvania Volunteers, ex-Governor Beaver, colonel, and was promoted from one position to another, being mustered out of the service June 1st, 1865, at the close of the war, as captain, having declined promotion to higher rank, because of his preference for a staff position. He served on the staff of Generals Miles, Caldwell and Hayes, at different times, and at Gettysburg, in carrying out orders, was severely wounded and was borne off the field with but little hope of life.

School life

At the close of the war he was soon back at his books and getting ready for his life's work. He attended our educational institution at Selinsgrove, Pa., then under the direction of Dr. Ziegler; and after a course there, went to Gettysburg, Pa., to study for the ministry at our Theological Seminary, having Dr. Dornblaser at Selinsgrove, and Drs. Clutz and Finkbiner at Gettysburg, and other well-known men in the Church, as classmates.

Turning point

In an appreciation from Dr. Dornblaser, the turning point in Dr. Harpster's life is referred to. He was called home by the sickness of his mother. On her death-bed she said to him:

"My dear son John, you are my youngest child. When you were born I dedicated you to the Lord, and when you were in the army I prayed every day that your life might be spared and that the way might be opened for you to become a minister of the gospel. I must leave you very soon, but oh! how happy I could die if I knew you were going to be a preacher." These dying words of his mother touched him so deeply that he promised to carry out her wish if the way was opened to him. Harpster came back from his mother's grave a new man. At the first mid-week prayer service he surprised Dr. Born and the rest of us by volunteering for the first time in public prayer, and himself pleading for grace and strength to help him carry out his new resolutions. From that time on his mind was set upon the work of the ministry. It was the heroic that appealed to his nature, and for this reason, as well as the great need, the foreign field was so attractive to him.

Mother's prayers

The following touching incident shows how deep was his love for his mother: Soon after his mother's death his pet canary, to which she had been greatly attached, died. He had a taxidermist preserve the bird, and for forty-five years carried its little lifeless body with him wherever he went. It always had a place in or on his study desk. Twice it went with him around the world; three times to India and back. After his death it was found carefully wrapped up, in perfect condition, upon his study table, and

Pet canary

was placed in his casket next the tender heart which had cherished it so long.

Gettysburg experience

It was at Gettysburg, in 1871, that he was discovered and became forever afterward a strong advocate of Foreign Missions. Dr. E. Unangst was home from India on his first furlough. He was looking out for men to accompany him to the field on his return. The war had not only demoralized the college work of the country, but also jeopardized the cause of missions. Our India Mission was in great peril of collapse, and only one missionary was on the field to save the day. Harpster's heroic spirit was stirred by the appeal made of the mighty work that could be accomplished if only the necessary means and workers could be secured. He was set on fire with the missionary motive, and it became the fixed star in his life's horizon. It never set. The cause was ever first in his thought, and the more difficult the undertaking, the more it appealed to the heroic and manly in him. And he was made on an heroic mold indeed.

Call to India

The call came to him in November, 1871; he was then twenty-seven years of age, with a brilliant war record that made him popular everywhere. With gifts as a public speaker of a high order, that won for him favor wherever he went, and with bright prospects for a noble and useful career in the home field. But the needs of the Church's India Mission had entered his soul, and with one of old, "immediately he

conferred not with flesh and blood," but as suddenly as came the call so quickly came the response, and he said with soldier-like promptness and courage to the Great Captain of his salvation, "Here am I, send me." He was ready in a short time to sail away to far-off India, with his co-worker, Dr. Unangst. At a special called meeting of the Maryland Synod, on December 20th, 1871, within a month after he heard the needs of our India field, he was ordained in Baltimore; and on January 6th, 1872, a few weeks later, he begins his journey to the land which was to claim his best thought and deepest devotion for almost twenty-two years of his life. Going to India via Europe, the Levant Ports, Palestine and Egypt, made possible by the gifts of friends, he spent a few months on the way amid the scenes of great interest to him as a Bible student, and on April 1st, 1872, entered the Guntur Mission at a time when the work was at its lowest ebb, having been left without an American missionary for a year and more. It was no easy situation that opened up to him. But he and Dr. Unangst were congenial souls, and he soon took hold of the work with a zeal and energy, with a love and devotion, that overcame all difficulties. He made rapid progress in the vernacular, and Telugu, as he wrote later, became to him a more expressive tongue to him than his own.

Ordination and departure

His life's plan contemplated only foreign work, but he was destined to have that purpose modi-

fied. He worked in India the first time, from January 6th, 1872, to March 22d, 1876, a period of more than four years of most strenuous and self-sacrificing labor.

Writing on his enforced withdrawal, Dr. Uhl says, "Brother Harpster was equal to the work as few men are and yet he was not equal to it. He was master in spirit and in will; but the old Torrid Zone over-mastered his physical endurrance. May the Church ever be favored with such hearted men."

Pastor John said of him on the same occasion, "We may see this missionary no more; but if he shall come here again it will be our gladdest day."

Of his courageous spirit just before leaving hear him say, "Am I a coward fleeing from my work? Nay, truly the answer is given, that they who are carried off the field with their own blood upon their garments are not cowards."

Enforced withdrawal

He left India most unwillingly. His health compelled him to it. Arriving in America by way of the Golden Gate, after some time spent on the west coast, he began his work in the homeland, first at Hays City, Kansas; then at Trenton, N. J.; and finally at Canton, Ohio, spending more than seventeen years in the pastorate and giving full proof of his ministry.

But all the while he longed for his India field. He hears his converts of the Palnad field calling him back. Again the vision of the great East and its needs rises before him, and soon he sets

COMMITTEE OF ALL-INDIA LUTHERAN CONFERENCE, GUNTUR, JANUARY, 1908

his face toward the rising sun. Resigning his Canton pastorate, October 1st, 1893, to spend his remaining days as a missionary, in the midst of his work he passses into the Great Beyond, from Mt. Airy, Philadelphia, February 1st, 1911—thus dividing his public busy life of thirty-nine years into two parts: Seventeen and a half of which he gave to service in the home Church and nearly twenty-one and a half years to India. Let us follow somewhat in detail this outline of his life, noting how he fulfilled the high purpose thereof, and did the work God called him to do.

First term, India service

We have followed him as he entered his foreign work. He spent the first months in the study of Telugu, and with his fellow-worker, Dr. Unangst, soon began to tour among the villages and to gain experience as a missionary by preaching and carrying on the work of those early days. As yet there was no organized Conference to guide the young missionary. But it was early in his first years, that more organized work was undertaken, and the India records show his hand in those early beginnings. Within a year he had accompanied Dr. Unangst to the different parts of the field, and shortly thereafter, had, with him, determined to start a new station at Bapatla, thirty-one miles to the south of Guntur, in which a site for a bungalow was secured and is held in part to-day by the mission. Subsequently different counsels prevailing, in the redistribution of the work, Brother Rowe was

placed in the eastern and southern field, and the hard and feverish Palnad fell to Harpster's lot. Here he carried on the mission, first with his Eurasian assistant, Rev. Mr. Cully, and later on with Pastor John, after Cully withdrew from our mission. In the report of the mission in 1875, made at Baltimore, Md., it is recorded in the words of one of his fellow-workers: "Brother Harpster is faithfully at work in his field." And what a field! He was the first American missionary who resided in the Palnad since the days of Heyer and Groening. Conditions were hard and his was a lonely life. Guntur, the nearest European station, was over fifty miles away, and amid the deepest heathenism that must have tried his faith, he carried on his work, at a time when the home Church was confronted by serious financial difficulties and was too far removed from the scene of his work to even faintly appreciate his heroic efforts. This first term of service marked the first rapid advance in the work and the beginning of the mass-movement among the Telugus toward Christianity among the depressed classes of South India, in which our mission has so largely shared. During Harpster's first term of service the baptized membership of the Church increased from 1,543 to 3,593; or an increase of more than one hundred and thirty per cent. in four years. In this he greatly rejoiced.

Success

But his health, never too robust, began to fail him. His throat especially giving him great

trouble. He was compelled, when the work was most encouraging, to ask for leave to come home. It was reluctantly granted, because of the needs of the work and the paucity of the workers. On March 22d, 1876, he bade farewell with the hope and promise of a speedy return, and proceeded home via China and Japan and the Pacific Ocean.

But the way seemed closed to him. His return became more and more doubtful, and failing to realize his hopes for the foreign field, he became a home pastor, first as a home missionary and then in the large and influential church in Canton, Ohio. Thus was he at home, as well as abroad, ever a missionary.

Marriage

He had gone to India a single man. On August 1st, 1882, he married the daughter of Dr. Jacobs, Professor of mathematics, for a long time in Pennsylvania College at Gettysburg, and sister of Dr. Jacobs, Professor in the Theological Seminary at Mt. Airy, Philadelphia. She entered into all his plans at home and abroad; was his tried counsellor in his foreign work, and remains behind to mourn his great loss, but to rejoice over the success he won.

His one settled pastorate was that of Trinity Church, Canton, Ohio, where he spent the happiest and most successful years of his ministerial life in the homeland.

Determines to return

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India. But it should be remembered that he had already, in March of the same year, offered himself and been appointed by the Board. However, his determination was a surprise to his friends, as it was a shock to his church in Canton. But no objection prevented him from going, as no claim appealed to him as did India. He could still hear his native brethren call to him as though it had been yesterday, "Harpsteru Doraigaru (Mr.), come back, come back." That cry he said he heard day and night. It would not down, through all the years of his home pastorates, and as soon as conditions permitted him he was ready to answer the call. On the 21st of October, he left the homeland accompanied by his wife, and on December 16th he reached Guntur—his feelings were those of a young man, and his joy and satisfaction of being back amid the familiar scenes of his previous labors knew no bounds. To those who met him he showed the keenest interest in the work and was soon deeply engaged in brushing up his Telugu, although he made a short address on the day he arrived, to the Telugu congregation, in the Telugu language, and in mastering the details of the work which in scope and development during the seventeen and more years of his absence, had far surpassed his dreams. When he left, the mission had a baptized membership of 3,594, and when he returned he found it grown to 13,889, or almost fourfold increase in seventeen years.

The call from Macedonia

Soon the grip of the old mission, with its new

spirit of organized life, commanded his admiration, and he recognized the strength of that great advance in which he soon became a potent factor of further advance. His hope was that he might return to his former field—the Palnad—but he was not permitted to do so, owing to its successful occupancy by Dr. Albrecht. But a vast and needy field was found in the Guntur and Sattenapalli taluks, made vacant by the withdrawal of his former colleague, Dr. Unangst, and most fruitful and encouraging additions to the native church marked his second term of service. He baptized literally thousands of people in this part of our field. When, in 1893, he took charge of the work, there was a membership of 3,861, which during the years of his labors till their close in 1901, grew to 8,194, or more than doubled under his earnest administration. In the mission he found an increased and enthusiastic body of missionaries, constituting the American force, and a more intelligent and faithful native corps of teachers and helpers; and the success in every part of the work filled his soul with joy. Nothing satisfied him so fully as the rapid advance that was made among the masses and into this movement he threw himself with an energy and zeal which taxed his strength to the utmost. For more than eight years he labored, doing evangelistic, school and a considerable amount of medical work.

Second term, old mission new

The closing days of this period were memorable on account of the great famine of 1900,

which rendered his work doubly hard and called out all his energies and taxed his sympathy to the utmost. As a member of the Committee to distribute the Klopsch Fund of *The Christian Herald,* he did splendid work; at one time conducting a "famine kitchen," at which over two thousand were fed daily. When the worst was over, with the remaining funds he laid the foundation of our Mission Orphanage, arranging the purchase of our site of 40 acres, orphanage farm, and assuming the support of about one hundred orphan boys and girls.

Second furlough

In March, 1901, he returned to America, was the principal speaker at the Des Moines Convention on the occasion of the Board's Anniversary. He was soon called into a most vigorous campaign of deputation work among the churches, and everywhere he went his earnest and eloquent appeal for India turned the minds of men and women toward the foreign enterprise as something worthy of their highest endeavor and deepest consecration.

New responsibilities

While thus engaged the most serious work of his life began to claim his attention. In December, 1901, the condition of the General Council Mission at Rajahmundry, India, called for an experienced missionary to avert impending disintegration. He was called to this responsible post. Preliminary steps were taken between the Foreign Boards of the General Synod and General Council. On February 17th, 1902, final conclusions were reached. How the matter was

viewed by Dr. Harpster is shown in a letter to Dr. Scholl, Corresponding Secretary of the General Synod Board, on December 12th, 1901: "I suppose you brethren . . . following your traditions, will finally leave the matter to myself. . . . I suppose this is one of the things a man must decide for himself. But, in this case, at least, it is mighty hard to make a decision." A day later he wrote on the same subject: "I had hoped the Board would decide the matter for me. I had been willing to believe that the voice of the Board would be the voice of God to me, as touching this thing; but, I gather, it will follow its traditionary policy, say decide for yourself, and wash its hands. Perhaps in the ultimate issue that is all it can do."

On April 1st, 1902, he began his most difficult and trying India work to bring harmony into a mission where for many years circumstances had existed which made its realization almost impossible. But having been led to it by the strongest convictions, he enters this new door of usefulness, and sets himself to his task with a consciousness that God had called him.

Third term of service

On October 19th, 1902, he set sail again for his beloved land of adoption, and arriving, December 11th, during the meetings of the great Decennial Missionary Conference in Madras, he took part in its deliberations. He, like Heyer before him, visited his old field at Guntur for a few days, renewed old acquaintances, and on December 22d, commenced what, without doubt,

was the most strenuous period of his foreign missionary career. Into the years of reconstruction it is not necessary to enter. It is sufficient to say they were most arduous years of labor. But he reconstructed to a great extent the mission, settled existing difficulties, was incessant in his labors as director and missionary, and in the words of Dr. Horn, the President of the General Council Board, "insisted on a reorganization of the mission on the basis of self-government and the entire equality of the missionaries." In favor of such a government, he argued that it was the only one that would commend itself to Americans, and gave the largest promise of success.

Severs his relation with General Synod

After three years—the time for which his services were asked—had elapsed, it was evident that his work had only fairly commenced, and after further conference between the Home Boards, he continued his connection with the General Council mission and severed his relations with the Synod, urged to this by the task which he saw he could not accomplish unless he stood in a closer ecclesiastical and official connection with those with whom he labored and whom he represented. But let him give his own reasons for the step. In his letter of resignation to the General Synod Board, dated February 9th, 1906, he wrote: "I do not see any prospect of my returning to our mission work in Guntur. If, in the first instance, my coming to the Rajahmundry Mission had any good reason

HARVEST HOME FESTIVAL

for it, there is more reason now that I should stay in it. At all events, it is clear to my mind that I am needed here more than in Guntur.

"A proper regard for the mission with which I am at present identified, and, as far as I can see, will be during the remainder of my missionary career, as well as a proper respect for the General Council, which has reposed so great trust in me, it seems to me, requires, if it does not demand, that I identify myself with it organically.

"I, therefore, tender my resignation as a member of the Guntur mission.

"Brethren, believe me when I say that my separation from the mission in which I have been identified so many years, from the General Synod to which I have ever been loyal, and from the Board at whose hands I have never received anything but courtesy and kindness, is not without regret and personal pain."

Home again

The wisdom of this was evident. He found the Rajahmundry Mission a divided force with questions of all kinds unsettled, but he left it on April 7th, 1909, a harmonious body of workers with a great future before it, in one of the richest fields of South India. After more than six years, during which the native Church had more than doubled its membership and all the work had advanced in all directions, he sought once more deserved rest in the homeland, and, leaving his beloved work and returning via the Pacific route, landed in San Francisco, June 9th, 1909.

He attended the meeting of the General Council at Minneapolis, the same year, and laid his work before that convention and received the warm commendation of his brethren for his noble services. He helped to save the day in a time of crisis.

The remaining years of his life were spent in advocating the cause of missions at home. It was while thus engaged that he fell sick and hastened home to his wife and the ministrations of his friends. He did not have long to wait the summons to his eternal reward. On February 1st, 1911, at Mt. Airy, Philadelphia, his heroic spirit broke its earthly bonds and he entered on his deathless life, in his Father's home above.

His mortal remains rest in the Evergreen Cemetery at Gettysburg, near the spot where, in 1863, he received those honorable marks of the warrior which so eloquently spoke of his fearlessness in the shock of battle and which typify so fittingly the character he bore—fearless in life's struggles and conflicts. Such is a sketch of Dr. Harpster's life.

Honored

He was honored by Wittenberg College with the degree of Doctor of Divinity, but no college could honor him. The noble work of his life is his best claim to honor, and it will endure when all else shall be forgotten. He will live in the lives of the men and women who in America and in India were made better by his life. His name shall endure, and many a dusky son and daughter of India shall rise and call him blessed.

Character

Of his character what shall be said in the limited space that remains?

As a man he was manly in the fullest sense. As a writer, clear and epigrammatic. As a preacher, calm, persuasive, forceful, and, at times, truly dramatic and eloquent. He tried to convince, to lead by the force of his logic and the efficacy of the truth; but he could also appeal to the feelings, and, when aroused, his fiery utterances commanded marked attention and stirred his hearers to intense feeling and prompt action. He was broad in his sympathies, liberal in his gifts to the needy; a good companion and a warm-hearted friend. His faith in mankind was deep and true. He believed in the message he was sent to proclaim, and was willing to trust to it rather than to fanatical representations of religious fervor. He was first of all a missionary.

Letters

He should be allowed to tell his own feeling in regard to the work in which he spent so large a part of his life, which as one has said, "has been an enviable lot, to do so much and to suffer so much for one of the noblest causes of the Church." Writing soon after he arrived in India, in 1894, to the Secretary of the Board, he said: "But as for me, I am immensely contented." How the India "hot winds" struck him, the following shows after a residence of three months: "We are having hot winds just now; 96° at ten o'clock at night. Phew!" Writing in reply to the report that the work in our India Mission

was "discouraging and unpromising," he appears in splendid light. "I shall not be able to write elegantly (on board steamer), but, God helping me, I'll write truly. Extenuating nothing, concealing nothing. Now, I say at once that nothing can be further from the truth than this statement of yours, or rather, this rumor which has come to the ears of the Board." Then he takes up each department of the work, and in a few sharp, clear-cut sentences, he shows the condition of each worker's field. One instance will suffice to show his incisive, characteristic style: "Take Dr. Uhl; in all his long years of toil for Christ in this heathen land, his work has never been so prosperous or so big with results for Christ and His kingdom. He would indignantly deny the assertion that his work was not prosperous, and he would prove the assertion by a hundred arguments and every one of them as true as the gospel. He is adding to the Church as has been done in no previous year in the history of Christian work in the Bapatla and Rapalli taluks. He is training the people, he is organizing the Church, he is laying broad, deep and permanent the foundation of Christ's kingdom in the field committed to his charge. He would hoot at such an utterly unfounded assertion as that his work under him was 'unpromising.'"

In regard to his success after three years, he says: "When I left India twenty years ago there were about 1,300 bona fide Christians in

this Guntur Mission. Since my return, or in the last three years, I have baptized over 1,300 souls; in exact numbers 1,376. That, it seems to me, does not look so very 'discouraging or unpromising.'"

Later on, when writing about the charge of disharmony among the missionaries, he continues: "I say in regard to social relations of the missionaries, that with one or two exceptions, the relations of all with each other are all that could be expected of Christian men and women anywhere. The rumors referred to in your letter are false and misleading and ought not to be believed."

He was ever jealous of the mission and the missionaries. After he left the old mission, he wrote what he deeply felt, concerning them and it: "I am free to confess that I miss my old yoke-fellows at Guntur. Then, I knew my teachers there—the stuff they were made of, what they could do and what they couldn't do; what they likely would, and what they likely wouldn't do. Thus I could arrange for and administer my work as I cannot do here. I often wish I was back in my old field. But I never did have things as I wanted them and have given up all hope that I ever will have. I see the missionaries from Guntur frequently. The work is going forward grandly over there. It is a great mission. The missionaries stick. They are stayers. It is that that tells. The motto of the Guntur missionaries is, at least practically is:

"Stick to your aim; the mongrel's hold may slip;
But crowbars can't unloose the bulldog's grip."

Even when he differed, as he often did, he was frank and open. Take his relation to his fellows in the question of ordination of native workers, on which they held variant views: "But we must not quarrel about this. We must discuss the matter and settle it by fair reason. But it must be settled; and settled by ordaining a number of our tried and trusted native brethren. If it is not done, we will get so far behind the other missions in India that we will never catch up again."

His policy toward native workers

He was inclined in judgment to give his native brethren a much larger part in the work than some of the other experienced men were willing to concede. This was due to his great love for his native brethren. He loved and trusted as he loved them. He was sure they would make good if responsibility was placed on them. Though often disappointed he never lost his confidence, though at the time of their misdeeds he would break out against them in fierce denunciation, but when the storm was past, he would continue to believe in them. Just as he held the most hopeful views in the mass-movement among the depressed classes of India and expected certainly that God was leading them on to take the land finally for Christ, so he was ever confident that among them leaders would be found who were worthy now to lead the host in its struggle with caste and the thousand year bondage in which

India is held. He delighted to work among them, though many of their social habits were repulsive to him. His views find much currency among other missionaries, and it may be that in the years to come a Moses shall arise from these depressed classes, who shall lead the native Church to victory among every class in the land.

Christian spirit

Of his Christian spirit and devotion to his work it is a great pleasure to write. His soldier-life in the great Civil War made him military not only in his bearing, but also in his character. Many a time was he seen under a hot India sun, worn out and fagged, but the moment the appeal of the great cause and the struggle of the conflict acted on him, he responded as if the sound of drum and fife called, with erect head and firm tread, with his old fire burning in his eyes. His life was marked by singular devotion from start to finish. Of simple faith, of complete self-surrender to a great cause, it were hard to find his like. He caught his Master's spirit. His was really the spirit of the great apostle, revealing his mind and exemplifying "this one thing I do." This is the real touchstone of his character, and explains, next to his love of his native brethren, his success. He lost nothing in devotion as he grew older. The force of missionary zeal and enterprise only burned the more brightly as he learned more about the nature of the struggle and more clearly apprehended the task to be done and its difficulties. Sublime and inspiring was his self-forgetfulness, in his at-

tempted realization of his Master's mission for him. His voice only was heard amid all others, and he ever responded to His command, to realize which was the fulfillment "of the highest function of a consecrated soul." As another said of him: "He thought missions, he spoke missions, he dreamed missions—missions for the world, but missions especially for India; missions especially among the Telugus; missions among the Telugus, particularly among these people to whom he was called."

Other relations

In his relation to missionaries of his own and those of other societies, Dr. Harpster shows one of the best sides of his character. He was a member of the Committee on Comity and Co-operation for All India, and his broad catholic spirit was always seen on every occasion when the common work was being discussed, and the necessity of harmony and co-operation among the missions was emphasized. Points of difference, which seemed large in the home Church, were deemed small by him before the heathen and Mohammedan world. Differences among Lutherans did not appeal to him, and he stood for a Joint Theological School for those five Lutheran missions working in the Telugu area. His views on all missionary questions were broad and statesmanlike, and at general conferences of missionaries he was a forceful advocate and a commanding speaker—effective, direct, appealing to intellect and will, he carried conviction. Earnest and inspiring he moved the feelings and

OFFICERS AND TEACHERS, ST. MATTHEW'S SUNDAY SCHOOL, GUNTUR

compelled to action. The sketch of his life can be closed in no more fitting way than in the words of an editorial on his life in *The Lutheran* of February 9th, 1911: "Dr. Harpster proved himself to be a man of warmth and tenderness, when once his acquaintance was fully made. He was genial and affable, and with a ready memory and a remarkable fund of information at his command, he proved a most agreeable companion, as many will testify. He was a man of wide reading and a master of chaste, vigorous English, as the selection of his words and the mold of his sentences abundantly proved. There was something heroic and soldier-like in his spirit and manner. He had fought in nearly every battle in which the Army of the Potomac was engaged, and bore on his body the marks of a valiant soldier, carrying wounds with him which may in a measure have been responsible for his sudden and unexpected death. No less was he a true soldier of the Cross, and as such bore the marks of the Lord Jesus as well as those which he carried with him on his body out of the Civil War.

"The Lutheran"

"Dr. Harpster was every inch a missionary. He looked upon the heathen world—and with especial tenderness and longing upon those in India among whom his lot was cast—as a part of God's promised but unrealized heritage; and if he had had a thousand lives, they would all have been spent to hasten the fulfillment of the prophecy concerning the Gentiles. To him the

salvation of the heathen had become an intense passion and all-absorbing purpose. 'This one thing I do' was the grand motto of his life, and that one thing was missions. Those who were present in St. Mark's Church, Philadelphia, in 1901, when he, together with four others, were sent to India, will never forget his heroic, manly words, in which he bade weeping friends to banish tears and catch the spirit of joy he felt on that eventful occasion. The friends this band of missionaries left behind could easily spare them; the Telugus in far-off India needed them. With their dire need rising up before him, like the soldier he was, he could hear only the marching orders of his Captain. There was something sublime and inspiring in this forgetfulness of self and this realization of his mission."

ADAM D. ROWE

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"The Children's Missionary"

BY PROF. JACOB A. CLUTZ, D.D.

Probably no other missionary was ever so widely known, or so greatly beloved in the churches of the General Synod of the Evangelical Lutheran Church in the United States as the subject of this sketch, Adam D. Rowe, called everywhere among us "the Children's Missionary."

Birthplace and early education

He was born and grew to manhood in Sugar Valley in Clinton County, Pa. His parents were John and Anna Mary Rowe, *née* Moyer. He was the third in a family of twelve children, but as his older brother and sister died when small, he was practically the eldest brother among the four brothers and six sisters who lived to manhood and womanhood.

While not unusually precocious, he was evidently a bright and promising child and youth. In a letter written soon after the death of Rowe, his father says this of him: "A. D. was a very bright and active child when quite young. The public school being somewhat unhandy, I commenced to teach him at home when he was between four and five years old. When he was

seven years old he commenced going to school. At that time he knew the spelling book by heart. Out of this he went into the fourth reader. He always took a great delight in studying his books. On Sundays, when other boys would come and ask him to walk with them, he would lock himself in his room and study his lesson. When he was nine years old he recited three thousand verses of Scripture and hymns in Sunday school in three months. When he was twelve years old I took him along with me to work at the carpenter's trade. He always took his books with him to work, and whenever he had a little spare time would be studying."

Teacher

When Mr. Rowe was sixteen years of age he applied to the superintendent of schools in his native county for examination as a teacher. He received a certificate, and during the winter of 1865-66 he taught a country school in Nippenose Valley. For five years he taught in the winter, and during the summer he attended various normal schools, finally graduating in the scientific course from the normal school at Millersville, Pa., in July, 1870.

County Superintendent

Though still under twenty-two years of age, having been born September 9th, 1848, Mr. Rowe was at this time appointed by the State Superintendent of Public Schools to fill a vacancy in the county superintendency of Clinton, his native county.

About this same time in his career he turned his attention to the study of Law. In the fall of

1870 he entered himself as a private student in the law office of Charles Corss, Esq., of Lock Haven, then a prominent member of the bar of Clinton County. He prosecuted his studies vigorously in connection with his duties as the County Superintendent of Public Schools. It is the testimony of Mr. Corss that he found Mr. Rowe "an apt student, and one who, if he had followed the law as a profession, would have been successful in every respect."

But great and useful as are both these justly-honored professions, of teaching and of the law, God had other work for this promising young man. Like Saul of Tarsus, he was a "chosen vessel" unto the Lord to bear His name "before the Gentiles," and he was gradually being led on towards this work and prepared for it.

First religious impressions

During the winter of 1865-66, while Mr. Rowe was teaching his first school in Nippenose Valley, a mere boy of seventeen, he seems to have received his first deep and decisive religious impressions. He had been nurtured in a Christian home and had always been regular and faithful in his attendance at church and Sunday school. But the crisis of personal decision came to him in connection with a series of special services being held at that time by the Rev. W. L. Heisler, the Lutheran pastor at Jersey Shore, Pa., in one of his churches in the neighborhood in which Mr. Rowe was teaching. Rev. Heisler himself writes of this experience: "During this meeting Brother Rowe became impressed, and was

brought under powerful conviction. He was induced to seek the Lord, and in the course of a few days he rejoiced in the sense of pardoned sin. I do not know that I ever witnessed a brighter conversion than Brother Rowe's. His whole face beamed with joy. He at once responded when called upon to lead in prayer."

Unites with church

It was Mr. Rowe's desire to unite with Rev. Heisler's church at once. But, in deference to the wishes of his parents, who were members of another denomination and hoped to have him join with them, he deferred the matter for a year or more. Then, with the full consent of his parents, he was confirmed March 7th, 1867, in the Lutheran church at Salona, Pa., by Rev. Mr. Heisler, who had meanwhile removed to Salona from Jersey Shore.

Being deeply impressed with Mr. Rowe's rich gifts and unusual promise, his pastor at once coveted him for the ministry, and spoke to him on the subject on the same day on which he was confirmed, and frequently afterwards. He met with but little encouragement, however, from the young man at this time. His heart was then strongly set on teaching as a profession, and still later on the law.

But from letters of Mr. Rowe, written after he had entered the Seminary at Gettysburg, and even after he had gone to India, it is evident that he had been more impressed by these conversations than was then apparent, and that he really had but little peace of mind until he actually did

"ALTOONA"—HOUSEBOAT

devote himself to the work of the gospel ministry.

Lock Haven

On Christmas day, in 1870, Christmas falling on a Sunday that year, Mr. Rowe became a member of the Lutheran church in Lock Haven, Pa., where he was then residing, being transferred by letter from the church in Salona in which he had been confirmed. Rev. J. W. Goodlin, afterwards for many years the efficient General Secretary of the Board of Home Missions, was then the Lutheran pastor at Lock Haven, and it is probably due to the influence and efforts of this godly and faithful shepherd of souls, more than to any other one man, that the Lutheran Church is indebted, under God, for the valuable services of this noble and useful missionary.

Immediately following his union with the church in Lock Haven, a series of special services was begun by the pastor, Rev. Goodlin, in which Mr. Rowe became deeply interested, and which seems really to have been the turning point in his life so far as its main purpose was concerned. Referring to this Rev. Goodlin wrote: "One evening, after service, Mr. Rowe spoke to Mrs. Goodlin complaining of his indifference and inactivity, and said that he had resolved to enter upon a more active Christian life. He seemed much affected. Mrs. G. told me of the conversation. I immediately seized upon the opportunity, believing that God's Spirit was calling him to a more noble office, and a higher position than the one in which he was then engaged. In a few

The gospel ministry

months he decided to enter the ministry and made his arrangements to go to Gettysburg."

Rev. Goodlin's opinion

Referring to this same time and experience, Rev. Rowe himself afterwards wrote to Rev. Goodlin from India, as follows: "I should not wonder if the next mail or so would bring me a good long letter from you, such a one as will arouse all my faculties of mind and heart, and make me bless the day which brought you to Lock Haven, where it was first my pleasure to meet you. I do not think I have ever told you what an impetus for the better your interest in me gave to my life then. I shall never forget how your kind, loving treatment of me warmed my heart with love to God and man. I do not think I was a bad man, or even inclined to forget God altogether, but I was fast becoming entirely overwhelmed with business affairs, was making money and had prospects of making more, and was daily becoming a poorer church member, if nothing else. I think I must have seemed cold and indifferent to you when you first saw me. But you at once took me to your home, and into your confidence, as if we had been friends for many days. Your kindness had a wonderful effect on me. It is only now, when I find years have passed away, and I have learned a little more of the world and of myself, that I begin to appreciate it rightly. Brother Heisler also had a great influence for good on me. Under him I joined the church, and as long as I live I shall love him dearly, tenderly. It is a beautiful and

a blessed thing to lead the young into purer and better paths. God bless the good men and women everywhere who are engaged in this noble work."

Seminary experiences

Mr. Rowe entered the Theological Seminary at Gettysburg in the fall of 1871. Here he showed the same energy and vigor of character which had previously marked his life in other pursuits. In addition to his regular work as a student, which was always done faithfully and conscientiously, he assumed the editorial charge of the "Children's Department" in *The American Lutheran,* a weekly church paper then published in York, Pa., by the Rev. P. Anstadt. He soon became a favorite writer with all the children in the homes visited by this journal. He also became the superintendent of the Infant Department of St. James' Lutheran Sunday School of Gettysburg. Besides all this he also wrote many articles for the church papers, especially after he had decided to become a missionary.

We come now to that interesting period in his life when he decided to give himself to the work in the foreign field. Just when he began to think of this as his life-work we do not know. But it must have been quite early in his seminary course. Dr. J. H. Harpster, for many years a most useful and successful missionary in India, first in the General Synod Mission at Guntur, and later in the Rajahmundry Mission of the General Council, was a student in the Middle Class in the Seminary at Gettysburg, when Mr. Rowe entered the Junior Class. He writes. "My first

distinct recollection of Rev. Rowe dates from one night when he came to my room in the seminary, soon after my determination to go to India. We talked long and earnestly upon the subject of Foreign Missions. When we stood, late in the night, holding each other by the hand, he said, his eyes moistened with tears, 'God bless you, I wish I could go with you.' "

The writer of this sketch, who was also a student in the seminary at this time, has a very clear recollection of an incident which occurred some months later. It was at one of the Sunday morning "conferences" in the seminary. The question under discussion was, "Should I become a foreign missionary?" The students spoke in turn, and several of them had spoken at some length of the great difficulty they found in reaching a satisfactory personal answer to this question. When it came Mr. Rowe's turn to speak, he arose promptly in his place and said in his own bright and cheery way, in substance: "This question has never given me the least difficulty or perplexity. My pious old mother taught me that whenever God wants a man to do a particular work, He will let him know it in His own time and way. This I believe with all my heart. If God wants me to be a foreign missionary, I have no doubt that He will make it plain to me, and then I will be ready to go. Until that time comes I shall not trouble myself about it."

It was not very long after this, apparently,

Call to Foreign Missions

that the call came to him, and his response was as prompt and as cheerful as he had promised that it should be. It was while attending a farewell meeting in Harrisburg, Pa., December 5th, 1872, preparatory to the departure of Rev. L. L. Uhl and wife to India, that he seems to have reached a clear conviction that his duty and work lay in the same direction. He immediately made his decision known to the Foreign Board and offered his services. To his surprise and great disappointment they informed him that they were not able to accept his offer at once because of an empty treasury. Yet this seemed only to stimulate his zeal and to arouse him to an effort to provide the means for his support. Finally, he said to the Board, "Give me permission to go to the Sunday schools of the Church and appeal to the children, and I will raise the necessary funds myself."

Work in Sunday schools

This permission was granted, and immediately Mr. Rowe went to work to carry out his new plans. His first meeting was held in St. James' Sunday School, Gettysburg, about the middle of January, 1873, and resulted in an offering of $72.00, "with the promise of more." Greatly encouraged by this auspicious beginning he prosecuted the work with great vigor. Nearly every Sunday found him out in the field visiting such schools as he could reach without interfering too much with his studies in the seminary.

Sunday, March 9th, 1873, found him in Balti-

more, Md., where he addressed a great mass meeting of the six Lutheran Sunday schools of the city, in the old First Church, on Lexington Street, afterwards destroyed by fire. His presentation of the subject here made a profound impression, not only on the hundreds of children and young people present, but also on the older people, and especially on the pastors. Rev. J. H. Barclay, D.D., was then the pastor of the First Church. He suggested the organization of a society in the Sunday schools to give more permanence to the work, and to provide not only for the sending of Mr. Rowe to India, but also for his subsequent support. Out of this suggestion grew "The Children's Foreign Missionary Society," with auxiliary societies in a large number of our Sunday schools, and which did much during its continuance to spread information and to stimulate more liberal giving, not only among the children and young people, but throughout the whole Church. No doubt, much of the subsequent development of interest in this great work and liberality in its support in our churches has been due to the seed thus sown in the minds of the young. This society supported Mr. Rowe during the entire time of his service in India, and also contributed largely towards the support of a second "Children's Missionary."

Children's Missionary Society

At this time Mr. Rowe was expecting to go to India in the fall of 1873. With this in view he was married, June 10th, to Miss Mary

E. Corson, of Doylestown, Bucks County, Pa. The General Synod met that year, June 11th, in Canton, Ohio, and its sessions were attended by Mr. and Mrs. Rowe. As his efforts at collecting funds had been so eminently successful, and the Board's treasury was still in great need of replenishing, it was determined at this meeting of the General Synod, or very soon afterwards, to ask Mr. Rowe to remain in this country at least another year, and to continue his work in the Sunday schools and churches. Some even suggested that he should be kept in this country permanently to stir up the churches and raise money for the prosecution of the work abroad.

To the latter proposition Mr. Rowe would not listen, but he did consent, with a good deal of reluctance, however, to devote another year to this work before going to India. He provided himself with a full outfit of maps, charts and pictures, illustrating the work of Foreign Missions as was then available, making many of them himself, so as to address the eyes of the people as well as their ears. All his time from this until August 1st, 1874, was devoted to this work, and with great success. The next biennial report of the Foreign Board gives these facts concerning this year's work: public meetings held, 223; children addressed, 33,810; adults addressed, 30,940; money collected, $5,831.08; members of the Children's Foreign Missionary

Society, 21,136; Sunday schools having auxiliary societies, 315.

Starts for India

On September 12th, 1874, Mr. and Mrs. Rowe sailed from Philadelphia, with a little daughter who had been born to them March 8th. They arrived at Guntur, India, December 11th. We have no record of Mr. Rowe's own feelings on thus at last reaching the field and the work to which he had devoted his life, but Dr. Harpster, who had preceded him to India several years, gives the following very graphic account of his arrival: "Probably two years after I went to India, I received a letter from Brother Rowe, full of anxious inquiry concerning our work. I replied. The return mail brought me a characteristic letter from him containing the laconic announcement, 'I am coming; look out for me!' So one day in November I hitched up my ox-cart, and, mounting one horse and leading another, went down to meet him and his brave wife at the boat landing at Bezwada. I see him now, as I stand once more on the pier watching the approach of the boat drawn by a dozen lascars. As he distinguished me, standing by a crowd of natives, he rises to his feet, takes off his hat and swings it about his head in joyful recognition. It was a beautiful sight; the handsome, fair-haired Saxon hero standing there in the prow of the boat, waving his hands to India, the light of health and youthful enthusiasm in his eye, and the love of Christ in his heart, coming with God's message of salvation to the dusky men

AUDITING COMMITTEE, GUNTUR MISSION

and women who stand silently waiting his approach. It was a picture for a painter. The boat touches the landing; he leaps on shore; seizes my hand, and, with a voice broken with feeling and the excitement of the occasion, says, 'I am here to help you.'"

Early years of work

Of Mr. Rowe's work in India it is impossible to give any extended account here. A very important part of this work was the many expedients which he devised for arousing the interest of the Church at home and stimulating the people to an increased and more intelligent liberality in the support of Foreign Missions. He sent many interesting and most informing letters to the church papers; with great care and labor he prepared many baskets of "India curiosities," which were sent back to America for sale among the friends of the mission; he scattered thousands of photographs of India people and scenes all through the Church; he carried on an extensive correspondence with the patrons of the boarding schools and of other special forms of work, most of whom had been secured through his own personal efforts; he wrote and published three very interesting and instructive books giving such information about India and its people and the work of the missionaries among them, as he had found to be needed among the people at home. Two of these books, "Talks About India" and "Talks About Mission Work in India," were intended more especially for Sunday school libraries, and were issued in

1876 and 1878, respectively, by the Lutheran Publication Society. Some time later he issued a larger work, "Everyday Life in India," through the American Tract Society. All of these books had an extensive sale.

But these activities were only incidental to his real work as a missionary, the occupation, as it were, of his leisure moments, if one who was always so hard at work can be said to have had any leisure moments. In connection with his evangelistic work among the heathen he devised, and executed as far as possible, many and varied plans for the upbuilding and improvement of the native Church, for the better organization of the Christian congregations in the villages, for the introduction of Sunday schools among them, for the enlargement and increased efficiency of the staff of native workers, for the education and development of the natives towards self-support, and for reaching more largely and more effectively the higher castes to which belong all the educated and more wealthy and influential classes of the people. Dr. Charles A. Stork, then President of the Foreign Board, wrote of Mr. Rowe in *The Lutheran Observer* of September 29th, 1882: "He had what Locke calls a 'round-about common sense,' which made him singularly happy in his apprehension of what was practicable, and quick to hit on the best means to effect his purpose. There was something of a statesman-like ability in his power to catch the lay of the

land, to fix on the essential elements of any problem, and adapt his plan to the circumstances of the case."

Famine fund

A very notable feature of Mr. Rowe's work in India at this time was his connection with famine relief work during the great famine of 1876-78, when it was estimated that from two to five millions of the natives actually died from the lack of food. More than 20,000 rupees (about $10,000.00), of the Mansion House Famine Relief Fund raised in England was entrusted to him for distribution, and he made every rupee tell in genuine relief. It was the testimony of those who had charge of the distribution of these funds in the Madras Presidency that they were nowhere more wisely or efficiently administered than in the district superintended by Mr. Rowe. Two of his fellow-missionaries, Rev. Uhl and Rev. Schnure, in a "Historical Sketch" published in *The Lutheran Observer* after his death, say of this work: "He developed one plan after another, and for two years blended together gospel work and famine relief work, mission and ministry, in his customary energetic style. He received pleasing commendation of his plans and efforts from Mr. Digby, of Madras, and the superintendent of the distribution of England's gifts to the Madras Presidency."

Inquirers

One of the best results of this famine relief work, and the one which Mr. Rowe had always kept prominently in view in the conduct of it,

was the large increase of "inquirers" and the many additions to the mission in 1879 and 1880. It gave the missionaries access to thousands of people who would not otherwise have listened to their message of salvation. It opened their eyes as never before, to the vast superiority of the Christian religion over their own. The dullest of them could not fail to see the contrast between the utter selfishness and indifference to their fate shown by the worshipers of Brahma and Vishnu, and the sympathy and generous relief given to them in their distress by Christian England and by the Christian missionaries. It was not strange, therefore, that multitudes of them wished to know more of Christianity, or that many of them renounced their old faith and were baptized in the name of Christ. That some of these should be actuated by selfish motives was to be expected, and that many of these should afterwards become backsliders was also but natural. Human nature is not so very different, after all, in India from what it is in America, or in any other Christian country. But the majority of the converts added to the mission at this time, largely as the direct or indirect result of the famine relief work, remained faithful, and they now form a very considerable and substantial element in the native Christian Church.

Furlough home

In the spring of 1880 Mr. Rowe asked and received from the Foreign Board permission to return to America, partly to recruit his own

health, on which the climate of India and his arduous labors, especially during the famine, had begun to tell, but more especially for the benefit of his wife, who was in ill health. They left India April 16th and landed in Philadelphia June 13th, 1880. After a few weeks of rest Mr. Rowe located his family in York, Pa., and announced to the Board that he was ready for work. He then began, under the direction of the Board, a very remarkable series of visits to the Synods, churches and Sunday schools, which resulted in a great quickening of interest wherever he went. And he seemed to go everywhere. It seemed almost incredible that one man could accomplish so much in so short a time. He was at the work only a little more than a year, and yet the States of Pennsylvania, Maryland, Virginia, West Virginia, New York, Ohio, and parts of Indiana and Illinois, were visited in turn, and the Synods and Conferences quite thoroughly canvassed. As many as twenty and thirty meetings were held each month, and often as high as eight and ten in a single week. Besides this, he constantly kept up a large correspondence, amounting often to ten and twenty letters a day, with those who were interested in special features of mission work, or who desired information, or whom he was trying to interest in order that they might give more liberally. On his return to his home in York, after a few days' absence, he often found as many as a hundred letters and cards on his table requiring

Year's work

answer, in addition to those he had received and answered while absent. The strain of all this began to tell on him seriously, and it was his own opinion that he could not possibly have kept up the work at the same rate for another year. It is but just to the Foreign Board to say that they protested again and again against the excessive strain to which he was subjecting himself, and urged him to work more moderately.

Burning zeal

But he seemed to be filled with a burning zeal for the cause which drove him on irresistibly, and which consumed him more rapidly in rest than in action. Finally, when his early return to India was determined upon, the Board insisted that he should rest absolutely from the middle of July until the time of his departure.

When Mr. Rowe had come back to the United States it had been his intention to remain in America for at least two years. But the call of India was too strong for him. When the tidings came of the large accessions to the mission in 1880 and 1881, and of the imperative need of more missionaries properly to care for these new converts, and to instruct the hundreds of inquirers who were still presenting themselves, he regarded it as a providential call for his immediate return. If a new missionary had been sent, with the language yet to learn, it would have required nearly two years before he could have been of much assistance to those on the field. So Mr. Rowe said again, "Here am I, send me." And it seemed best, almost necessary, indeed,

that he should go. Accordingly he and his family sailed from New York, Saturday, September 24th, 1881, a farewell meeting having been held previously in Lancaster, Pa., where the East Pennsylvania Synod was then in session.

Return to India

From London they passed over to the continent and went to Trieste by rail, thus saving considerable time and much fatigue. They arrived in Guntur November 23d, 1881. Mr. Rowe found plenty of work awaiting him, and soon he was in the full swing of it and as busy as ever. Before leaving America he had been authorized by the Foreign Board and the Women's Missionary Society to erect two new houses or bungalows, one for his own residence and the other for the use of the female missionaries of the Woman's Society. He had purchased much of the material for these new houses, such as windows and doors, and had shipped them to India in advance. He very soon had both of them under way, and pushed them forward with unusual rapidity for India. By the last of June, 1882, the one intended for his own family was finished and he was able to move them into it, to his very great delight. In a letter written July 1st, the next to the last one he ever sent to the Foreign Board, he wrote: "We have moved into our new house and are very comfortable." Only a week or two before his final illness he told his wife that for the first time in his life he was fixed just as he wished to be. The house for the women missionaries was finished a few

weeks later. The same day on which he took his bed with the fatal typhoid, he came from the new "women's house," as he was wont to call it, and said to his wife, "The *last* thing is done, and now I can *rest*." Did he realize how, and how long he was to "rest"?

Although the building of these houses must have taken much of his time, and no small amount of care and labor, he did not in the least neglect his other work. Before he was taken sick he had visited the whole of his district in the mission field, and he was delightedly planning to accompany Rev. Schnure, a new missionary, on his first tour through the section which had been assigned to him. He was also busily engaged in writing the annual letters to the patrons of the Boarding School, and of the temporary Training School, and in taking photographs of their protégés to send with the letters. In the midst of these multitudinous labors he was stricken down with typhoid fever, the result, no doubt, of over-work and nervous prostration, and of germs taken into his system while visiting in the district.

Illness and death

The story of his last illness and death may be briefly told. It is a story similar to that which has become all too familiar to us in these days, and especially in this country, when and where everything is done with the rush of an express train, as if men were locomotives, made of iron and steel and brass, and were warranted, as no locomotive is, never to wear out or break. For

PASTOR PARAVALLI ABRAHAM

some time he had been complaining more or less of "feeling so tired all the time." He was unable to sleep at night, or was roused from fitful slumbers by the twitching of his nerves. Finally, when he could go on no longer, he called in a physician and took his bed on Saturday, August 12th. For thirty-six days the fever burned on with little or no abatement, while the patient gradually sank under its wasting power, until death and "rest" came together on Saturday, September 16th, 1882. During the greater part of his sickness he was delirious. But even in his delirium his beloved work was still on his mind and in his heart, and he could frequently be heard exhorting the native Christians to love the Saviour, and to abide faithful. On Sunday, September 17th, his wasted body was laid away in the cemetery at Guntur, where lie the remains of a number of other faithful missionaries who have sealed with their lives their devotion to the great work of evangelizing the heathen, there to await the resurrection of the just.

News of death at home

On Sunday evening, the same day of the burial, this message was received at the office of the Foreign Board in Baltimore: "Rowe dead. Typhoid." It was cabled from Guntur on the previous day, immediately after the sad event. Within a few days it was generally known throughout the Church, and never has there been deeper or more general sorrow in the Church over the loss of a master workman, and a loved and trusted leader. A score of pages might be

filled with the many tributes of affection and high esteem which were paid to his memory. One incident was at once so impressive and so illustrative of the feeling throughout the Church, that it deserves to be given here. It was the effect produced by the announcement of Mr. Rowe's death on the floor of the West Pennsylvania Synod, then in session in St. Paul's Church, Littlestown, Pa. This was the Synod by which Mr. Rowe had been licensed and ordained, and in which he still held his membership. The scene is thus described by Rev. Luther A. Gotwald, D.D., then a pastor of St. Paul's Church, York, and who was called on to lead the Synod in prayer immediately afterwards: "No one who was present at the meeting of the Synod of West Pennsylvania, where on Monday, September 18th, the announcement of the death of Brother Rowe was made to us, can ever possibly forget the sad hour or occasion. The Synod, refreshed both physically and spiritually by the joyous rest of the Lord's Day, was cheerfully and gladly prosecuting its work. The President of the Synod, Rev. A. Stewart Hartman, was in the chair. A telegram was handed him. Sitting near and immediately in front of him, with my eye at the time fixed upon him, I noticed that his face at once became ashy pale, and assumed a dazed and bewildered look. I distinctly recall it now. In a moment, however, realizing the sad truth, and waiving all parliamentary formalities, he asked the Synod's atten-

tion, and with a voice husky with emotion, read to us the brief but depressing message, *'Rowe of India is dead.'* For a moment or two there was silence still as death, as though every tongue had been suddenly paralyzed, and every heart under the weight of grief which had thus come upon it had ceased to beat. Then in every part of the church sobs and broken ejaculations and suppressed prayers rose upon the stillness. The place was a Bochim. Every heart seemed broken. Every eye was blind with tears. God, we felt, had touched us sorely. But the throne of grace is ever, in times of trouble, the resort of God's children. As a Synod, therefore, we all, at the suggestion of the President, bowed in prayer."

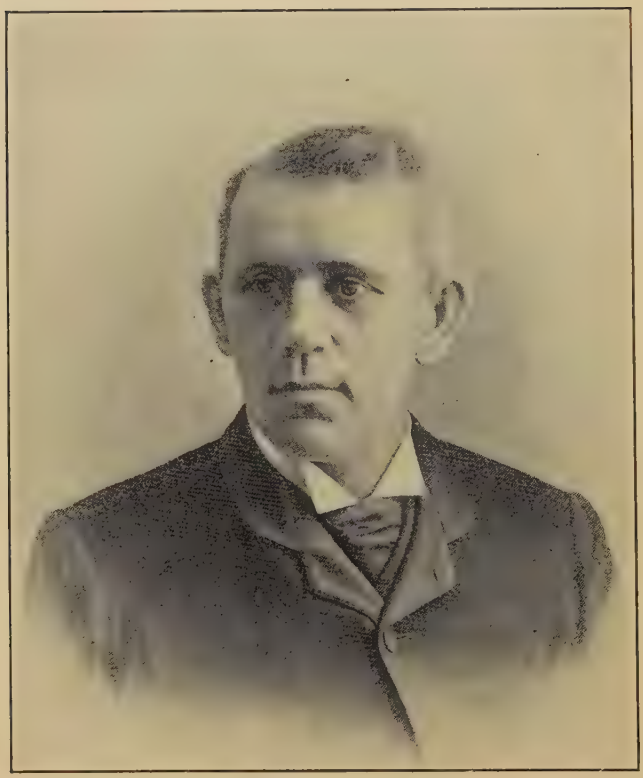
Brief life

The death of this fine young man seemed then, and it might still seem almost like an uncalled-for sacrifice. It might seem as if he ought to have spared himself more in the work, and that then he might have been longer spared to the work, and that this would have been better. But we do not know. He did a great, grand work in his brief life of just a few days beyond thirty-four years. His work still abides both in the Church at home and in the Church in India. Through all the years it has been a joyous inspiration to all who labored with him, whether here or there, and it will be a bright example to all who shall follow him. It was a work that might have fully occupied, and would have worthily crowned a long life. Certainly this is

better, a thousand times better, than an easy, listless, useless life, such as is led by many men. Who that has any worthy conception of life and its responsibilities would not rather be the lordly battleship that goes down in the midst of the fight, riddled with shot and shell, after but a few years of active service, than to be the lazy, dismantled hulk that lies unused, rocking and rotting in some quiet harbor, even though the latter may remain afloat ten times as long as the former?

"We live in deeds, not years; in thoughts not breaths;
In feelings, not in figures on a dial;
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

DAVID A. DAY



DAVID A. DAY

DAVID A. DAY

BY GEORGE SCHOLL, D.D.

Secretary Emeritus Board of Foreign Missions

A close observer and profound student of human nature has defined a hero as "one who can defy the demands of a life so full that it almost smothers him, and can insist upon the definite line along which his life shall be lived." Goethe says: "Believe me, most part of all the misery and mischief, of all that is denominated evil in the world, arises from the fact that men are too remiss to get a proper knowledge of their aims, and when they do know them, to work intensely in attaining them."

In other words, the man who, taking a broad and comprehensive view of life, including time and eternity, decides what, for him, is the supreme end of being, and then presses toward the attainment of that end with an unfaltering purpose that counts all else secondary and comparatively unimportant, has unconsciously enrolled himself as one of the world's heroes.

This, from my intimate personal knowledge of the man, I unhesitatingly assert, accurately describes David A. Day.

Always a missionary

Two instances may be cited in proof of this assertion, although his whole career as a missionary bears testimony to this fact. There was a

time when, by some persons in the home Church, he was seriously considered for the position of Secretary of the Board of Foreign Missions. No one, it was thought, was so well qualified as he to arouse a lethargic Church to an adequate sense of the importance and magnitude of the work. When this came to the knowledge of Day it did not take him a week or a day or even an hour to consider and decide the question, but instantly, with a look that was even more expressive than his words, he said to me, "I am a missionary." Years before he had chosen his calling. His goal was set, and nothing could swerve him from his course by so much as an inch. Personal comfort, family relations, health, life itself,—these he did not take into consideration. The proposition had no temptation for him. With another missionary hero of old he, too, could say, with equal depth of conviction and unwavering purpose, "This one thing I do."

Washington incident

The other incident transpired in Washington. It so occurred that a prominent official, connected with the United States Weather Bureau, heard him speak at a Sunday evening service. In the course of his address Dr. Day, in a few graphic sentences, flashed out a brilliant description of an equatorial electrical storm such as occasionally sweeps over that section of Africa. Next morning that official called at our stopping place and sought an interview with the speaker of the previous evening. Before meeting Day he said to me, "That man, I judge, knows more about the

meteoric phenomena of the west coast of Africa than any man in this or any other country." After more than an hour's conference, at which our host, Dr. Parson and the writer were present, we all discovered, to our surprise, that the missionary's knowledge of the phenomena referred to was not simply of a general and superficial character, but, in a large degree, thoroughly scientific. It appeared that he had carefully studied the whole subject as a recreation from his more serious engagements.

"My work is that of a missionary"

The conference resulted in the official asking Dr. Day to undertake the work of observing, with the aid of such appliances as the Department would furnish him, the weather conditions of his section of the country and regularly reporting the same to the Bureau at Washington. He added that while there was no provision made in his Department for that particular work he felt confident there would be no difficulty in providing suitable remuneration by a special act of Congress. The work, he thought, could be done without seriously interfering with his duties at Muhlenberg Mission. To this highly complimentary and tempting offer, Dr. Day, with a look and a smile and a shake of the head that was quite unmistakable and conclusive in its meaning, replied, "I cannot do it. My work is that of a missionary."

If that official had been a man of a different type of mind he probably would have made further effort to induce him to accept the position by

offering larger remuneration, but he had not another word to say, for he at once recognized the fact that he had come up against an Alpine hero who was immovably planted on the Rock of Ages. Our host had planned to take us to the capitol that day to hear a famous debate that was on in the Senate. Later on Dr. Parson said to me, "Aren't you glad we didn't go over to the capitol?" and I replied, "Yes, for the United States Senate couldn't have given us anything half so interesting."

Unswerving loyalty to his Master, expressing itself in untiring devotion to the interests of God's poor children in Africa, was the center around which his whole life revolved. That, and nothing else, was his work. To it he had irrevocably consecrated himself.

Many-sided character

While the spiritual uplift of his people was the work in hand, and on the doing of which he concentrated all the powers of his being, it must not be supposed that there was anything of narrowness either in his ideas or methods. His was a symmetrical, well-balanced and many-sided nature. There have been and still are missionaries who take the position that they have been called of God simply to preach the gospel to the heathen, but early in his long-sustained and successful work on the St. Paul River he recognized the fact that this was not sufficient in dealing with the savages of the jungle. Something more was needed. Accordingly schools were organized for their intellectual training and development that

they might not only be Christians but intelligent Christians. But he did not stop with church and school. Out of the rude barbarism of their jungle life a new civilization must be created. Industrial operations were accordingly made a prominent feature at Muhlenberg. Through donations by the Liberian government and by purchase a farm of several hundred acres was acquired. Largely through the generosity of a Christian business man in New York, a blacksmith, carpenter and machine shop was furnished with the necessary tools, and all the boys who were brought under the influence of the mission were required to learn one or the other of the occupations represented by the farm and the shop. A skilled mechanic, Clement Irons, a colored man from the States, was placed in charge of the industrial work of the mission, and under his training a number of fairly competent mechanics were developed.

These native mechanics and their foreman, under the direction and with the assistance of Dr. Day, built a small steamboat that for a number of years plied between Millsburg, the mission landing, and Monrovia, twenty-eight miles down the river. The engine for the side-wheeler, the first steam craft that ever navigated the St. Paul River, was shipped from this country, but all the rest of the work was done at Muhlenberg Mission.

Steamboat, St. Paul River

"The 'Sarah Ann,' named in honor of Mrs. Irons," wrote Dr. Day, "is a nondescript affair

of a boat, but nevertheless she paddles up and down the river two or three times a week, with much puffing and groaning, carrying both freight and passengers. The 'smoke canoe,' as the natives call the craft, has completely revolutionized the traffic of the river. I can now make the trip to Monrovia and return for fifty cents, and in less time, whereas I was formerly compelled to pay a crew of natives five dollars to row me in their dugout."

Alex. Harris

The evolution of Alex. Harris furnishes an interesting illustration of what has been and is still being done at Muhlenberg Mission toward helping those people up to a higher plane of living. The case shows the wisdom of Day in combining the church, the school and the various forms of manual labor, in dealing with the difficult problem by which he was confronted. This boy, along with a number of others, came out of the woods, naked as the day he was born and as ignorant as the other creatures that live in the jungle. He was suitably clothed and placed in a primary school, where, in the course of time, he acquired the rudiments of an education. In the Sunday school he advanced from the position of scholar to that of a teacher of a class, and later on became the superintendent of the school and a deacon in the church.

He married one of the mission girls, moved out several miles from the mission farm, preempted a tract of land, built himself a cabin and settled down to the work of a pioneer farmer.

Soon after he was settled in his new home Mr. Harris wrote to the Secretary of the Board requesting that a supply of primary books be sent to him, as he proposed to start a school for the benefit of the neglected children in his neighborhood. The letter was well written, the spelling was correct and the sentences were grammatically constructed. The writer expressed the belief that he could teach the children at night after his day's work on the farm. At any rate he was going to see what could be done. The books were promptly sent and he paid for them, although they were offered to him as a donation from the Board.

Some seven or eight years later I received another letter from Harris enclosing a bill of exchange on a London bank for an amount sufficient to pay for a small steam engine and some other machinery. I was not a little surprised and gratified to learn, in the further reading of the letter, that Harris' farm had produced a good crop of coffee, rice and sugar cane and that he needed a coffee and rice huller, a winnowing machine and rollers and evaporating pans for making molasses and a steam engine to run his machinery with. A generous-hearted manufacturer in York, Pa., on hearing the story of the young African farmer, said, "I believe in helping those fellows who are trying to help themselves," and at once instructed his foreman to carefully pack and ship the entire outfit to Mr. Harris at forty per cent. off.

A few years later there came a letter from Dr. Day in which he said, "Last Sunday we dedicated a new church over in Alex. Harris' neighborhood, which grew out of the school which he organized some years ago. He shipped his coffee to Baltimore and his molasses to Liverpool, and with the proceeds built the church all himself. He sent to England and bought corrugated iron for the roof and siding of the building so that it would the better stand this trying climate. A large number of people assembled to attend the dedicatory exercises, some of them coming a distance of many miles. The little church was soon filled to its utmost capacity; and as others continued to come, the men went out and gave their seats to the women until the church was entirely filled with women, while the men gathered about the door and windows to listen to the services. On a certain occasion when I preached in a native town a number of women came to the service. The petty chief or headman with his 'king whip,' as it is called, laid on vigorously right and left and drove them all away saying, 'This God-palaver is not for women.' On this occasion, however, the men voluntarily gave up the entire church to the women while they stood on the outside. This will give you an idea of the change wrought by the work of Alex. Harris. The entire neighborhood has been revolutionized."

Bishop Penick

Dr. Day's knowledge of African human nature and his skill in handling the people are well illus-

trated by the following incident related to the writer by Bishop Penick of the Protestant Episcopal Church. The Bishop, after spending a number of years in Africa superintending the work of his Church on the west coast, during which time he had paid several visits to Muhlenberg Mission for the purpose of studying its methods of work, was home on furlough. After a somewhat prolonged conference with him concerning the work in that section of the country and as we were about to separate he said, "Give my respects to your Board and tell them that your man Day is worth any ten men on the west coast." On intimating that his estimate of our missionary was possibly somewhat over-stated he replied, "No, sir; I mean just exactly what I say. He ought to be a Bishop or Superintendent with ten or a dozen men under him instead of being compelled to do all the work himself. He so thoroughly understands those people and is so fully in their confidence that he can do anything with them that is reasonable, and they, on their part, stand faithfully and loyally by him in all he undertakes to do." As an illustration of his tact in dealing with them he related the following incident:

Medicine man

A native "medicine man" or witch doctor had established himself in vicinity of the mission and was proceeding to practice his profession, which consisted of selling charms and fetiches to the people. As the influence of the "doctor" was prejudicial to the cause he was endeavoring to advance, Day quite naturally was anxious to rid

the community of his presence. How to accomplish his purpose without incurring the enmity of the natives was the question, and the way he did it showed his wisdom and splendid tact. One day, when there were a number of natives lounging in and about the medicine man's office, Mr. Day joined the group and engaged in a friendly palaver concerning the merits of the charms offered for sale. Worn about the neck these fetiches were guaranteed to ward off all kinds of disease, prevent accident, protect the wearer from the assault of enemies or the attack of wild animals, and, in general, keep him from all harm. One particular kind of medicine prepared by the "doctor," which especially interested Day, afforded protection against fire. A house in which it was kept would never burn down. Expressing a doubt as to the validity of this claim, Day was assured that if he kept this medicine in his house it would be simply impossible for fire to destroy it. "I suppose," said the missionary, "you have some of this medicine in your house?" Pointing to the fetich suspended from a rafter under the thatched roof of his office, the doctor said, "Fire no burn dis house," and by way of emphasis repeated the assertion, "Fire no burn dis house."

By this time the interest of the natives was thoroughly aroused and they crowded into the little hut to hear the palaver of the missionary and the doctor. Day seemed to have been convinced that the medicine was good and said he

BOYS' DORMITORY, MUHLENBERG MISSION, AFRICA

supposed he would have to buy some to put in his house; but before investing he would have to test its merit. Striking a match he held it to the dry thatch overhead near the charm, and in an instant the hut was a flaming torch. So sudden and complete was the destruction that the doctor and his visitors barely had time to escape without being scorched, but the hut, with the medicine chest and its contents, was speedily reduced to a heap of glowing embers. Day pretended to be greatly surprised and disappointed at the failure of the medicine to act, but the natives, vociferously denouncing the doctor as "too much humbug," set upon him with sticks and stones and drove him out of the community. "Had I attempted such a thing as that," added the Bishop, "I would have been a dead man by next morning."

Lost confidence restored

Only in one instance, during all the years of his residence in Africa, did the faith of the people in their missionary suffer a temporary eclipse. In speaking to them of his homeland he, in an unguarded moment, made the statement that in America the water sometimes got so hard people could walk on it. The many wonderful things he had told them they believed, but here they drew the line. He, too, like the rest of them, was a liar. While at home on furlough he confessed to the writer that his people's faith in him had suffered a shock that greatly impaired his influence among them and would be extremely difficult to overcome. At the suggestion of the writer, Day on returning to Africa took out with him a small

ice machine costing about one hundred dollars. On his arrival at Muhlenberg he made the announcement that he was going to make water hard after the "Merican fash.," and a large crowd of the skeptics gathered about him to witness the performance. In a short time a quart of pure "soft" water, which one of the men brought from the creek that supplied the mission, was transformed into a solid block of ice.

"I not only vindicated my reputation for truthfulness," wrote Dr. Day, "but also had some rare fun out of the occasion. I gave a stalwart native with a cavernous mouth a small chunk of 'hard water' to eat. No sooner had he put it into his mouth than he spit it out and yelling 'fire, fire' at the top of his voice ran into the bush and did not appear again for some time. While another broad-shouldered fellow was stooping over curiously examining the machine I slyly laid a chunk of ice on the back of his neck. He also took to the bush yelling 'fire' at every jump. This was practically the only use I ever made of the ice machine, but it was worth all it cost, for it restored me fully in the confidence of the people. They never doubted me again."

Early hardships

The early youth of David A. Day was one of poverty, neglect and hardship. "Many were the nights," he once said to the writer, "that I cried myself to sleep on my bed of straw in a livery stable in Harrisburg, Pa., because there was no one who cared for me." That was the school in which he learned the divine art of Christly sym-

pathy for God's poor and neglected children in Africa. He was born in Adams County, Pa., February 17th, 1851, and died at sea, on board the Cunard Line Steamer "Lucania," December 17th, 1897, thirty-three hours before landing in New York, aged forty-six years and ten months.

Marriage and family

He pursued his studies at the Missionary Institute, Selinsgrove, Pa., where he was married in May, 1874, to Miss Emily Virginia Winegarden, and in the same month sailed for Africa, arriving in Muhlenberg Mission in June following.

Two children were born to Rev. and Mrs. Day in Africa, a boy and a girl, the former dying at six months of age and the latter at eight months. A third child, Leila, was born in this country, February 25th, 1881, went with her mother to Africa in 1889, and died April 17th, 1890. Mrs. Day died in this country, August 10th, 1895, and was buried at Selinsgrove, Pa., where her husband lies by her side, while the three children sleep under the palms in far-away Africa.

During the twenty-three and a half years that Dr. Day served in Africa he was home on furlough only twice. The first time in 1883, arriving in New York April 16th and sailing from the same place October 6th. His second brief visit to America extended from May 15th to October 21st, 1893. During this second furlough Dr. Day, accompanied a good part of the time by the Secretary of the Board, visited churches, Sunday schools and institutions of learning in twelve different States and in Canada, traveling about

14,000 miles and delivering 181 addresses on the work in Africa.

December 6th, 1896, Dr. Day was married to Miss Anna E. Whitfield, of Dundas, Ontario, Canada, who had been engaged in mission work on the west coast since 1887.

Leaves field

During the last year of his service his failing health admonished him, as well as his colleagues in the mission, that he could no longer remain in the field, and accordingly, accompanied by his wife, he left Muhlenberg, October 25th, 1897, and two days later sailed from Monrovia in the steamship "Tenerieff." Rev. August Pohlman, M.D., his associate and helper in the mission, accompanied them as far as Free Town, Sierra Leone, from which place he returned to the mission. Dr. and Mrs. Day reached England November 24th, and on the 29th, he entered the Royal Infirmary in Liverpool for treatment. Having apparently improved somewhat they sailed from Liverpool December 11th, by the "Lucania," which arrived in New York Saturday afternoon at four o'clock, December 18th, 1897. Rev. L. Kuhlman, President of the Board, and W. F. A. Kemp, M.D., brought Mrs. Day and the remains of her husband to the home of the Secretary in Baltimore on Sunday afternoon, and on Monday afternoon the body was taken to the First Lutheran Church, where, lying in state, it was viewed by a large number of friends.

The following day funeral services were conducted by the Board of Foreign Missions, the

President and Secretary delivering addresses, and the same evening the remains were conveyed to the Lutheran Church in Selinsgrove, Pa., where services were conducted the following day, addresses being delivered by Dr. J. H. Weber, of Sunbury, President Zeigler, of the Missionary Institute, and by the President of the Board. The interment, attended by a large number of clergymen, took place December 22d, 1897.

Endowments

David A. Day was endowed by nature with one of the prime requisites for the service in which he engaged. He was the possessor of a splendid body. The verdict of one well qualified to judge in such matters was that tested by the highest standards of physical excellence, comparatively few young men could be found that would measure up to what he was. This body, with all its capacity for toil and the endurance of hardship, he consecrated to the service of the Master.

His intellectual powers were of no ordinary character. Those who came into closest touch with him knew that, in the breadth of his general information, in the accuracy and thoroughness of his knowledge of the various sciences, his careful observation of the phenomena of nature, his extensive familiarity with the governmental affairs of the nations of the earth, his profound and intelligent interest in the sociological questions of the day, and in his clear and comprehensive grasp of well nigh every question that touches human life and interest, Dr. Day had few if any peers among those engaged in the same calling of life.

These powers of intellect he so fully consecrated to the service of the Master that, with the great apostle to the Gentiles, he, too, could say that he was determined not to know anything save Jesus Christ and Him crucified.

Alpine character

But it was in heart and soul especially that David A. Day stood forth as an Alpine character. In faith as simple as a child; his hope unquenchable; a love as broad as humanity; a courage that knew no fear; a will that he ever sought to coordinate with the Divine Will; a heart as tender as a woman's; and a devotion to his work that left out of consideration all personal comforts and temporal emoluments, he possessed the qualities of greatness in no ordinary measure. In short, a well framed body, a diversely cultured intellect, a great and manly soul, a lofty reason, an indomitable will, a lion-like courage, a burning zeal, a heroic devotion, an iron constitution, a Pauline faith, and a Christlike love—this was David A. Day as I learned to know him through months of close companionship and twenty years of official and personal correspondence with him.

The question is sometimes asked, "Is it right to send such a man to such a field?" We need not concern ourselves overmuch about answering the question. All we need to do is to remember that the Master sent Day to Africa, and that in going to that hard field he simply obeyed the Master's command and followed the Master's example, with this difference only, that the Master came down from an infinitely higher altitude

and descended to a far greater depth of humiliation and shame than has been the lot of any follower of His. It is, indeed, the crowning glory of our humanity, the very essence of the Christian religion, that there is implanted in our nature something which impels us to give ourselves to the work of helping and saving our fellow-men without raising the question as to financial emolument and personal reward of any kind, or whether the saviour or the saved is intrinsically the more worthy. We rejoice in the fact that there always have been and still are to be found not a few men and women who are ready, gladly and joyfully, to take their lives in their hands and go to the ends of the earth in answer to the Master's call—men and women who seem not to have the least trace of the materialistic spirit in them.

In the presence of the devotion and sacrifice of our Christ shall His soldier show less heroism, and shall the Church of the living God exhibit less interest in the men and women she sends to the field, or accord to them a less hearty and generous support?

St. Francis Xavier said: "If the lands of the savages had scented woods and mines of gold, Christians would find courage to go there, nor would the perils of the world prevent them. Shall love be less hearty and less generous than avarice?"

Of all others, we of the Lutheran Church should be the very last to show a lack of courage

in carrying on the work of the world's evangelization. Of all others we, who have our ecclesiastical descent from the indomitable, much-enduring and storm-braving hero of the Reformation days, should not be found wanting in bone and sinew, in moral grit and iron in the blood.

Such a one was David A. Day, who so courageously stood at his post and endured to the end. Again and again he wrote home: "Under no circumstances will I consent to leave the field until everything is in good shape." To make such a stand, in view of failing health and confronted by all but insurmountable difficulties, required the heroism of a Paul, and inspiration and an impulse from above, that, in the face of the deadliest dangers, enabled him to say: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." It thrills one's heart and renews one's faith in the unseen and eternal to contemplate the life of such a man, and at the same time our own past doing and giving for the cause shrivel and shrink into comparative insignificance in contrast with the self-sacrificing devotion of such a man.

His life's main business

With him the main business of life was not to avoid fatigue, or seek personal comfort, or the supply of his temporal wants, but to accomplish the work to which he felt, with a conviction that amounted to a certainty, that he had been called

of God. Like Livingstone in the African jungle, pushing his way into the very heart of the Dark Continent, he will die in the doing of his work rather than permit his God-given powers to fall into decay amid the tropical luxuries of a genteel good-for-nothingness.

Mrs. Day

Of like spirit, too, was Mrs. Day, his helpmate and untiring worker in the mission for more than twenty years, and who preceded him to the celestial world by two years and four months. Only a short time before her death she, with undaunted faith and Spartan courage, so weak she could hardly wield her pen, wrote to her husband, standing like the hero he was, in his place at the front, "Do not come home. Stay where you are. Africa needs you more than I do." Taking all the circumstances into consideration, few mortal lips ever gave utterance to braver and more heroic words—words that sounded the very depth of a self-sacrificing and heroic devotion to the Master's cause.

Touching incident

No wonder that she, too, with her husband, was enshrined in the hearts of the people for whom she had so faithfully labored. When the great sorrow of his life came to Dr. Day the little children in the mission soon learned the nature of the sad news from America. Gathering a bunch of snow-white lilies they placed them in the hands of one of their number, a little girl, who bore them to his room, silently laid them at his feet, and then humbly kneeling before him kissed his

feet and quietly withdrew without speaking a single word.

The dying message of Mrs. Day is equaled only by the words which, at one time, were thought to be the last utterance of Dr. Day. "Close up the ranks—more men wanted—close up." These utterances of Dr. and Mrs. Day are worthy of being engraved not simply on the marble tomb that marks their last resting place, but on the living, pulsating, consecrated heart of the Church which they loved and served so well. With such examples of courage and consecration before us no one should hesitate to do his part in carrying forward the work to which they devoted their lives.

"The pitying Christ Himself, with heart of love,
Is loudly calling through the Spirit's power:
The sound is world-wide, but the few alone
Have ears attuned to catch the trumpet-tone;
The rest, unheeding, seek for earthly dower,
Nor care for treasures stored above.

"If eyes could pierce, as did the seer of old,
The veil that dimly shuts our vision in,
The fiery chariots of a heavenly host
Would greet our gaze, equipped to guard each post
Where trusting hearts dare all to lead from sin
God's bleeding lambs into His fold.

"And still brave men are waiting, doubting God,
And weakly pleading: 'Ah! it costs too much.'
Too much, when every soul that tastes death's sting
Is worth the mighty ransom of a king?
Too much, when Christ gave all to rescue such,
And bids us follow where He trod?

"Oh! that the Church of God might rouse from ease,
Cast off her robes of state; might grandly move
Impetuous to the mighty fray, and girt
With Christ's own presence, fear not loss nor hurt.
'Tis he who loses life below to please
His King, wins life with Him above."

The question may be asked, "What is the secret of such a life as the one here under review? What molding influence, what shaping hand, what transforming power wrought this miracle? Who was it that took the poor, homeless, ragged, bare-foot boy, crying himself to sleep under a horse blanket in a livery stable, and set him high up on a pedestal of loving hearts as a recognized Missionary Hero of His Church? Only He could work such a miracle, by His saving grace and renewing power, Who Himself was born in a stable and cradled in a manger.

SAMUEL CHRISTIAN KINSINGER

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BY REV. E. G. HOWARD

Early days

It was in the autumn of the year 1888 that a young man from the West presented himself at Wittenberg College for admission to prepare for a chosen life-work. His appearance was that of a typical Westerner, tall and slender, somewhat more mature than the ordinary student upon entering college, being at this time twenty-four years of age. He wore a broad-brimmed hat of light-brown felt, negligé shirt and belt, suggestive indeed of the great rolling prairies from which he had just come. His maturity of appearance was the result not only of the slight advance in years beyond many of his fellows, but of a variety of experience. His name was Samuel Christian Kinsinger.

His earliest home was near the little village of Somerville, Butler County, Ohio, where he was born March 31st, 1864. His devout German parents had but recently immigrated from the Fatherland. His father died when Samuel was but nine years of age. To his mother he was deeply attached by more than an ordinary filial affection. She was a real "Hannah" whose earnest desire was that her children might serve the Lord. The incense of her prayers filled the house and left an abiding impression upon the life of

the young boy. Often was the child rocked to sleep to the accompaniment of his mother's prayer. Long after, upon the anniversary of her death, he recorded in his diary this appreciation: "Twenty-four years ago this evening my sainted mother fell asleep in Jesus. . . . She left me the legacy of a holy life. Her prayers went up as a memorial to God. To all these I owe much. To-night I recall that holy life with a feeling of tender and sacred awe." Her life was ever hallowed to him as the holiest he had ever known.

Moves to Missouri

In the spring of 1870, the family removed to Cass County, Missouri. As a farmer lad he grew in years, and was fond of sport, always honest and fair, never quarrelsome or malicious, and a favorite with all his playmates. As he grew older there developed a marked interest in the conversation of older people, which grew stronger than his love for play. A retentive memory enabled him to recount the things he had heard, and he seldom missed the strong points of a story or argument. Until fourteen years of age he was fond neither of study nor books, and seldom read anything except what was required of him at school. He made no marked progress in his studies, although managing to keep up with his classes. However, he did delight and excel in declamation, which made for him many friends and undoubtedly assisted much in the work of later life.

When his father died the work of the farm

devolved upon him and an older brother, and although he was not fond of it, he never complained except to say that he took no pleasure in it.

His conversion

In the early spring of 1877 Samuel was converted at a revival meeting held in a schoolhouse, there being no church in the town. Later he was received into the membership of the Mennonite Church.

In 1878 he was bereft of his mother, and his brother-in-law, Mr. D. L. Kenagy, was appointed his guardian and took him into his own home for a time. Samuel, desiring to be self-supporting, found work during the summer upon a farm not far away. During this summer he had access to a good library and developed a taste for reading. In his leisure hours he read the lives of Lincoln and Douglas, and also the famous Lincoln and Douglas debates of 1858. The following winter he made his home with an invalid neighbor, doing chores for his board and attending the village school. He now had a good teacher of literary tastes, and to his liking. A deep interest in literature and history, with great fondness for reading, developed. It may be termed the period of his intellectual awakening.

Near the close of the term, Mr. Cass, the neighbor with whom he spent the winter, died; and Mrs. Cass, having become much attached to the boy, asked that he might accompany her to Illinois, where she had decided to make her future home. Her request was granted, as Sam-

Moves to Illinois

uel was eager to go, and so, in the early spring of 1880, he accompanied her to her new home. The summer was spent on a farm near Jacksonville, and at the close, he sent his guardian his savings, which after deducting necessary expenses and the cost of a trip farther east, amounted to twenty-five dollars. He then visited an uncle in the same State and remained with him during the winter of 1880-81, attending school. Towards the close of the term, an aunt, Mrs. Hickathier, of Fairfield, Iowa, visited the place, and taking a deep interest in the lad, offered him a home in Iowa. Having here the advantage of a good school, he made marked progress and increased in popularity and esteem. Of Kinsinger's life at the time, Prof. J. B. Monlux, the Superintendent of the Fairfield High School, writes: "From the very first he impressed me by his earnestness, faithfulness and strict attention to duty, and presaged definitely the spirit of noble self-sacrifice that characterized his short but splendid career." Mrs. Hickathier recalls his hearty Christian life, as pure and honest, but jovial, participating in all pleasures, and appreciating keenly any joke, whether at his own or another's expense.

Iowa life

Agent American Express Company

For a time in the early summer of 1882, employment was found in a tile factory, where he remained until he secured, through the influence of his brother, a position as driver for the American Express Company. He was promoted a year later to route agent, having several different

runs, until he finally located in Burlington, running from that city to Omaha.

HIS CONNECTION WITH THE LUTHERAN CHURCH

At Fairfield he attended the Lutheran Sunday school and church, and when he removed to Burlington he was introduced to the Lutheran pastor, Rev. J. H. Culler, in charge of the mission. Feeling at home in this church he united with the same and threw himself with characteristic energy and devotion into the work of the mission. His pastor testifies that his faith involved every spiritual force within him. In the pew he was a good hearer. In the Sunday school, the Young People's Society, the prayer meeting, the choir, and the social relations of the church, he was active and efficient. He always wanted to help. He revived another mission Sunday school in the city of which he was chosen superintendent, and here found a joy in the work which prepared the way for the dedication of his life to definite Christian service later. In these relationships he demonstrated his aptness to teach and showed administrative and executive ability of a high order. His remarkable influence over individuals was also already manifest. The children of the school, the adult members of the congregation, and even the men in the train service, responded to his interest in a most cordial way.

He was repeatedly promoted by the Express Company until he was local agent at Albia, Iowa,

where he advanced the company's business in a marked degree.

Settles his life's work

It was while located here that he received the letter from his pastor, Rev. J. H. Culler, that most deeply influenced his life. It was a message calling him to consider the claims of the Christian ministry. In his reply he lays bare the struggle of his own soul as he had alone faced this problem, but had been unable to reach a decision. He refers to the hope the letter had aroused with him, saying: "Why should I not accept the 'high calling of God?' If I understand the promptings of my own heart and soul, there is no place that I would not go, if I knew He were calling me."

After further correspondence the matter was settled through much prayer and thoughtful consideration, and the conclusion was sealed in a communication with these words: "I willingly yield and will consecrate my entire service to the Lord, God helping me. This is not done without a bitter cost after all, but I make the self-denial willingly for Jesus' sake."

Enters Wittenberg College

After the decision had been reached he prepared to enter Wittenberg College. His educational qualifications were somewhat limited, so far as the schools were concerned, but he had received a preparation that schools could not give. His employment had brought him in contact with men at their worst and at their best. His sensitive soul felt the needs of humanity and realized that the gospel alone could meet those

KINSINGER MEMORIAL

needs. He came, therefore, not merely to enjoy the pleasures of a college life, but to enter upon the most serious business that could concern a man. So keenly did he feel this that the first, deepest and most lasting impression that he made on everyone was that he was "dead in earnest."

His age, as well as his limited means, and the urgent need of Christian workers, forbade his taking the full college course. Having elected two years of college and three of seminary work, he addressed himself energetically to his tasks. The handicap of imperfect preparation, together with the fact that he had been for so long a time engaged in other pursuits, made the same exceedingly difficult. Gradually, however, his ability to handle his studies grew until he was able to rank above the average in most of his classes.

College days

Those years of educational preparation were also years of most valuable service. No sooner had he entered college than he threw himself with rare devotion into the religious activities of the same. Nor did he wholly turn aside from other features of college life. The work of the literary society, of which he became a member, called for a very considerable portion of his time and interest. But the religious work was to him paramount in importance. His capacity for leadership was recognized early in his course and the close of the first year finds him President of the Young Men's Christian Association. He also kept in touch with the Springfield City Associa-

tion and gave it valuable service. But the college field offered him one of his life's great opportunities, and it is questionable if elsewhere he rendered service of more far-reaching importance than during those student days. He enjoyed the privilege of attending the Student Conference at Northfield, Mass., during his first vacation, and with the information and inspiration there gained, applied himself to the work among the students with such success that it is probable that the tide of spiritual life has never since risen higher than when his influence was being so vitally felt. A certain seemingly icy coldness and heartless indifference gave way to a warm feeling of Christian fellowship, so that it was said that for twenty years the religious tone and moral conditions had not been as good as at that time. Prayer meetings, Bible classes and personal work produced results in conversions and in quickening of spiritual life. Kinsinger's spiritual power was everywhere felt. In committee meetings, in the devotional services, in missionary gatherings, and in the leadership of Bible classes, he exerted an influence that left a marked impression. One of the students, then inclined to be careless and indifferent, has since written of him: "We did not so much respect his ability as his simple and earnest ways. His respect and love for the Scriptures were remarkable—so much so as to inspire a similar feeling among his students. The fact that he induced—simply by a request—a majority of his class to study their

Bibles an average of seven hours a week, evidences his power."

He was constantly engaged in personal work and conducted a workers' training class for a time. In the confidential report of this class, for the year 1892-93, he stated that he believed God had used him that year in bringing thirty-six souls to Christ.

General Christian service

He also gave time and thought to association work beyond the limited field of his own college. Through his attendance at the conventions of the State and his hearty participation in the programs of the same, he not only increased in personal power, but contributed to the larger work. Consequently he was one of the picked young men of the Ohio colleges to be called into deputation work and so visited, under the auspices of the State Association, other colleges of the State, strengthening the Associations therein.

Likewise did he interest himself in the work of the church with which he was identified during his student days. Having selected the Second Lutheran Church of Springfield as the one presenting to him the greatest opportunity for usefulness, he addressed himself to the work that lay before him. With the consent and co-operation of the pastor, he proceeded to organize the young people into a Young People's Society of Christian Endeavor, and had the joy of seeing it develop from its organization to a membership of ninety during the first year. So well were

the foundations laid that it has continued a strong and active organization to the present time.

The Sunday school also felt the effect of his earnest endeavors. His work as a teacher was effective here as elsewhere. He attended a little school not far from the college in the afternoons, and for a time superintended the same. With all these activities, which were leaving a marked impression upon other lives, he personally felt that he was somewhat slothful and inactive in the service of his Lord.

At this time, like most colleges, Wittenberg had no regular course of Bible study provided in its curriculum. A committee of students, among whom Kinsinger was prominent, addressed themselves to the matter, with the result that largely through his personal efforts Bible study has since been a regular feature of the courses offered students.

Early work in the pulpit

Even before his admittance to the Seminary the invitation came to him to supply the pulpit of the vacant Vandalia Charge near Dayton. Here he spent a summer vacation or two, and some additional time, with such marked results that when the Troy Church seemed a forlorn hope and about to succumb, he was urged by the President of Synod to give it his attention. The result was that from an attendance of thirteen people to whom he preached the first Sunday, he had the joy of seeing constantly increasing numbers until eighteen months later three hundred and fifty people greeted him at his

farewell service. The church membership had increased in that period threefold, reporting eighty communicants and its apportionment raised in full, at the meeting of Synod that fall. The work had been done during his vacations and while pursuing his seminary course with the occasional assistance of other students. Such success had impressed some of Kinsinger's friends with his special fitness for Home Mission work, and led them to urge him to devote himself entirely to it.

Call to foreign service

But he had received a larger call; it was of fields beyond the seas white unto the harvest, where there were few laborers. This call he could not refuse to heed. His interest in the foreign work was gradual in its awakening, The missionary appeal was probably strongly presented at Northfield in 1889. That fall he had the privilege of hearing Dr. Kugler present the needs of the India work and of meeting her personally. His information concerning the need was increased by his reading. Finally, the decision was reached that he should become a foreign missionary. "To me," said he, "it is a very simple matter. I believe God wants me where I can do the most good. I can surely do the greatest good where the greatest need is." That India needed him most became his settled conviction. To bring this need of the heathen world to other hearts became a ruling purpose of his student days. By public address, through his mission study classes, in personal interviews, he

pressed home the appeal. There are not wanting those who believe that as a volunteer at college and among the students, he gave the foreign cause a mighty impetus.

The missionaries on the field were appealing for reinforcements when his application for a commission was presented to the Board, but funds were not available. His application could not, therefore, be accepted. Nothing daunted, he again wrote offering to raise among the churches of Springfield and the students of the college, subscriptions for his support, if he could be commissioned under this condition. The reply was that there were no funds available even for his outfit and transportation, and that unless subscriptions sufficient for these also were secured, the Board could not see its way to send him out, although expressing its appreciation of the splendid spirit that prompted his application. He at once prepared to meet the conditions. The churches and students came to his support. Friends and churches which he visited in California during the summer, and on his return trip, with the help of voluntary supplementary offerings by the Synods which he visited before his departure, completed his outfit. He felt that God thus sealed his purpose with His approval.

Leaves for India

After a great farewell meeting in which the churches of Springfield and the Wittenberg students united, on the morning of October 14th, 1894, he began the journey which was to bring him to the long-desired field. At New York he

ST. PAUL'S CHURCH, NARASAROWPET

was joined by Misses Amy Sadtler, Jessie Brewer and Katherine Fahs, who were to accompany him. He sailed October 17th, and reached Guntur, India, December 6th, 1894.

Of his personal feelings and desires during those early days, we have a glimpse from a letter written a friend at home: "Do you know I have never known such sweet and blessed peace in all my life as that which has filled my soul since turning my footsteps toward the shores of this dark land? . . . Oh! how much I long for spiritual power in this dark land of sin and sorrow, to do my Master's holy will and to lead many of these benighted souls one by one to Him. . . . I am trying to cling close to Jesus that His strength may be made perfect in my weakness, that the excellence of His sweet grace may be of God and not of man."

Upon reaching India, his first home, though but for a brief time, was with the family of Rev. John Aberly, with whose children he soon became a favorite. His first important task was the acquisition of the Telugu tongue. This, though difficult of acquirement, through God's grace and persistent effort he could use with comparative ease and fluency. During this period he had a great desire to be of service, but could do little directly with the people. To acquire the language more rapidly and to mingle with the natives more freely the Conference sent him to the District, where he lived in the bungalow lately vacated by Miss Kistler. Of this period he speaks

thus in a letter: "During this time of patient waiting until I can tell the sweet old story of love in the sanctuary, I must be content to simply shine for Jesus."

Success in language

Not quite a year after his arrival in India, he made his first address in Telugu.

The India Conference meeting on January 11th, decided that Kinsinger should assist as a Bible teacher in the College at Guntur. He removed thither and took up his residence with Dr. Uhl. Such was his success in his work that Dr. Aberly could write: "The Principal of the College and I frequently talked over the matter and thought that had we workers enough on the field to admit of it, no wiser thing could be done than to make him a permanent Bible teacher in the College." Besides his work of teaching he also occasionally conducted chapel worship, where he had the privilege of addressing four to five hundred heathen boys, on gospel themes.

First field, Vinukonda

After a few weeks' sojourn in the summer of 1896, at Dindi-by-the-Sea, for rest and to escape the heat of the plains, he took up the district work in Vinukonda, his appointed field. Here he lived in a little one-room native hut. While it may be a question whether it was wise for him to live in such narrow and cramped quarters, in a climate hostile at best to Americans, we are sure no one will question his consecration in doing so, that he might have more intimate contact with the natives whom he had come to reach with the gospel. In his little native house,

built of walls of mud and stone, roofed over with tiles, with a mud floor, two small windows and two doors, the walls whitewashed to cover the smoke stains left by the previous native occupants, Kinsinger lived for over a year. Five days after taking up his abode he dedicated this humble place with these words: "To-night I solemnly set this house apart to God to be to Him a holy home, one in which His presence shall dwell and His name be glorified while I live here." A little later he wrote: "As I sit here in my one-room house to-night, it really seems a little close and cramped after a few weeks in one of the delightful large bungalows in Guntur. But the place is very dear to me. I would not to-night exchange it for any condition at home, either high or low." It was at this time that he quoted the following lines in a letter to the churches of Springfield:

"Lonely? No, not lonely
While Jesus standeth by;
His presence fills my chamber,
I know that He is nigh.

"Saddened? Oh! yes, saddened
By earth's deep sin and woe;
How can I count as nothing
What grieved my Saviour so?

"Helpless? Yes, so helpless,
But I am leaning hard
On the mighty arms of Jesus,
And He is keeping guard.

"Happy? Yes, so happy,
With joy too deep for words;
A precious, sure foundation,
A joy that is my Lord's."

Into the detail of missionary service during the months that followed we cannot fully enter. The conference of the Lutheran missionaries at Rajahmundry in September, an inspiring conference at Guntur in October, together with the Sunday school convention at the same place, were events that left their impression upon his mind and heart. There followed a tour of the district in company with Rev. Yeiser. Miles upon miles of travel over plains, across mountains and through jungles, with the joyful privilege of preaching the gospel, often several times a day, and in many places where the name of Jesus had never before been spoken, were experiences that were crowded into those few December weeks.

Months of initiatory service were followed by a year filled to overflowing with missionary activities. Two long tours were made in the Vinukonda-Kanigiri field, to which he was now assigned. Each tour took him eighty miles or more from home. Other shorter tours were also made. Amidst the hardships of these journeys, with the climate unfriendly, swamps and jungle infested with fever, he would fall back upon the assurances of the ninety-first Psalm as especially meeting a missionary's needs. "There shall

no evil befall thee, neither shall any plague come nigh thy tent."

The elementary schools of his district, parochial in character, were under his supervision. Special efforts were constantly made to develop his workers. Some of the congregations had been temporarily broken up by the famine. Despite the peculiar difficulties of the year, progress was being made.

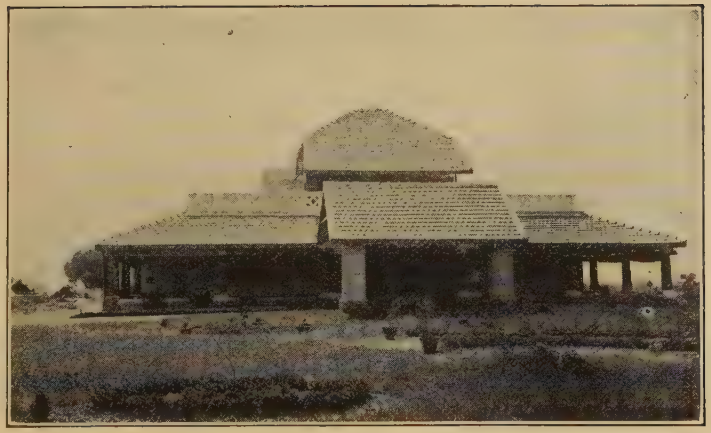
Early fruits

On one day of that eventful year his cup of joy was full to overflowing. Thirty-nine souls were baptized in one village—his own spiritual children. Shortly after he removed to Vinukonda, a man came to him sixteen miles on foot to learn about our God. When Kinsinger told him about Jesus he wanted to be baptized at once. But owing to a mission rule this could not be done, and he was given some portions of Scripture to take with him to learn and to teach his neighbors. He proved a true Andrew. Several times he returned within a few months bringing one or two others with him each time. When finally a tour was arranged through that village, the missionary received an ovation—men, women and children came forth to meet him! Upon examination he found that this man had actually taught all—men, women and children—the truths he himself had learned. Because there was no teacher to put in charge of the village he could not baptize them, but later, on a day appointed, he visited the village again and received them into the church by baptism.

Physical breakdown

On New Year's day, 1898, while returning to Vinukonda, Kinsinger fell from his horse in crossing a *vagu* full of water. He was thoroughly wet and chilled, but rode on into Vinukonda. A chill followed while he was holding a village meeting, from which he did not fully recover, but thought nothing of it until, late in February, he suffered a hemorrhage of the lungs. Upon consulting a physician he was informed that one lung had collapsed and that the other was in a suspicious condition. The physician ordered him to lay aside all work and to remain in Guntur under medical care. Kinsinger felt that he was now just ready for work in the mission because of his acquisition of the language. To lay aside was a great disappointment, relieved only by the thought that he could spend the time before the throne in praying for the mission. "If I cannot serve God and the mission by working, I can by praying," he wrote. With the hot season coming on, his physician advised a trip to some cooler climate. Leaving Guntur, not knowing just where he was to go, God led him stage by stage of his journey, until he came to the beautiful Island of Jaffna, just north of Ceylon, whose climate was softly tempered by the sea breezes and very equable. Here he remained from April until October, and here he found the companionship of friendly missionaries and skilled medical care.

During these months he was able to continue the preparation of the Telugu Sunday school



ORPHANAGE BUNGALOW, GUNTUR

lesson helps, a work in which he had taken great interest.

New field, Narasarowpet

In October, 1898, Kinsinger was permitted to return and was assigned to the Narasarowpet field. Though prevented by the condition of his health from touring, he was able to gather his workers together for prayer, the study of the Scriptures, for consultation concerning the condition of the field, and to plan the work to be done by them. He assisted in organizing at this time an annual conference of workers.

His fight for life and health and further service on the India field must command the admiration of all conversant with it. It was not a battle for life and health alone. It was the tremendous struggle of a great spirit to realize in his life his Master's will. It ended in a glorious victory.

When he returned to take up his work he was far from completely recovered. In the earlier period of his affliction he had felt unable to bow to the Divine will, should God call him, as he feared he might, to a long and lingering illness. It was only after wrestling long in prayer that he finally could yield himself wholly to God in this, and, strange as it may seem, when he had thus surrendered, the more severe and dangerous features of his illness passed away. But when he had returned to the field, another temptation tried his soul. He was still far from well. Fever clung to him and he could not completely rid himself of it. Compelled to go to the hills

and expecting relief there, a severer attack of fever than any he had suffered came upon him. The physician told him he would not insure his life six months longer in India, if the fever continued. Every mail brought letters from home urging him to come back to America. The Board had arranged for it and even ordered it. Fellow-missionaries urged him to return. But he believed that if he should return he would never be permitted to come back to the India work. He preferred, as he said, to die at his post if necessary. Finally, when this last and severest attack came, Kinsinger said: "Well, I have held out long enough. If it please thee, dear Lord, I am ready to go home." He began to plan the journey; but, in a day or two, all symptoms of the fever had left him and he soon felt better than for years, save for a lingering pain in the chest. He then sought and was granted the privilege of remaining in India six months longer at a reduced salary, to test his ability to stand the climate. Slowly, but surely he fought his way back to health again. After great and patient care, faithful physical exercise, and large dependence upon the power of God, the physician could pronounce him sound. He seemed just ready for a great life-work. Had he not at last conquered self in utter surrender to the will of God?

Ready to go home

Dr. Baer writes of this period: "He came back to us again as one restored and again plunged into the work, with his great soul chas-

tened by his enforced vacation, and his mind bent on doing all he could to redeem the time which disease had stolen from his working days. I shall never forget the first conference when he returned to us after that long stay in Ceylon where he found health again. What an inspiration he was to us all! He seemed to see further than anyone else, and as a prophet carried things that day. He seemed to be coming into his inheritance, to be about to become a mighty force among us."

Third appointment

When Kinsinger was placed in charge of the Boys' Boarding School and the Telugu congregation at Guntur, in the early spring of 1900, he was able to do his full share of work. His heart was buoyant with the expectation of many years of service. His general cheerfulness was in marked contrast to an often ill-concealed depression of the previous year. But at the very outset of what promised to be a missionary career of great usefulness, he was again struck down.

Last sermon

The text of his last sermon to his Telugu congregation at Guntur was, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." That afternoon, while attending another service, he was stricken with acute pains, which the physicians diagnosed as appendicitis, and he was hurried to the hospital at Madras for an operation as the

only means of saving his life. The long and wearisome journey was accompanied with growing weakness, and, despite all that loving hands could do, he was in a collapsed condition when he reached the hospital. At an early hour of July 26th, 1900, the end of earth came peacefully and the joys of heaven opened to his spirit.

The end

That evening faithful friends accompanied his body back to the mission at Guntur, where all the missionaries awaited their arrival, together with a multitude of the native people who came from motives of respect and love. A great crowd witnessed his interment in Guntur; Christians, Hindus, Mohammedans, Parsees, all were there. His remains were laid to rest according to a desire expressed some time before, not with those of Gunn and Snyder, Nichols and Rowe, but alone of his race, in the little Christian cemetery of his native brethren for whom he had given the last full measure of devotion.

The heartbroken native Christian, after laying away his beloved dead, often turns to Kinsinger's grave and finds comfort in the fact that one who came so far to point out the path of life to him lies also in the same acre to await the resurrection trumpet.

His last will

Upon his death it was learned that he had bequeathed his life insurance of $2,000.00, after a few incidental expenses had been met, to the establishment of a new station. Having erected a modest stone above his grave, bearing the in-

scription in the Telugu, according to his request, "Jesus is mighty to save," his name, date of birth and death, the proceeds were used as he had willed. The mission station for which he prayed and labored in his life has been established at Chirala. The bungalow erected there is called the Kinsinger Memorial. It is hoped that soon a modest yet substantial church may also rise upon those Chirala sands. But his true memorial lies in the hearts of the many touched by his wonderful spiritual influence.

A fellow-missionary's tribute

Short as his life was and hampered by illness, wherever it touched men it left an impress that they could not soon forget. To this influence and its source, Dr. J. H. Harpster alludes in a letter: "He left behind him here a memory redolent and sweet, the memory of a man the like of whom for gentleness, for sweetness of disposition, for general lovableness of character, one does not often meet. There passed from among us, on the threshold of his missionary career, one of the most devoted Christian missionaries that ever came over to this India Mission. His dedication of himself to the cause of Christian India was utter. Having put his hand to the plow he never gave even a glance backward. In heart, mind and soul he utterly expatriated himself from the land of his birth that, living or dying, he might give himself to India."

So Samuel Christian Kinsinger lived and died. We fain would have detained him on earthly

fields of service, but as Florence Nightingale said of David Livingstone, "If God took him it was that his life was completed in God's sight."

"He fell foeward, as fits a man,
But the high soul burns on, to light men's feet
To noble deeds that make the dying sweet."

2930

APPENDIX 1.—Statistics of Lutheran Missions in India for the Year 1909.

Name of Mission.	When founded.	Missionaries.					Indian Workers.					Congregational Statistics.									Schools.		
		Ordained male	Unordained male	Wives of	Single women	Total missionary staff.	Ordained native pastors.	Other gospel workers.	School teachers.	Bible women.	Total workers.	No. of baptisms, 1909.	Total baptized membership, end 1909.	No. of inquirers, end 1909.	Total communicant membership, end 1909.	Contribution, 1909, exclusive of school fees, grants, medical fees, etc. Rupees.			Receipts, 1909, by fees, grants, etc. Rupees.			No. of schools.	No. of children in school.	No. of theological students.
Leipsic	1836	32	3	25	11	71	29	91	613	23	756	892	21901	184	10542	10640	1	7	39408	12	5	288	10971	12
Guntur	1842	11	..	6	12	29	2	252	389	19	660	1681	38236	5903	13251	979	2	9	49158	5	5	299	8856	18
Rajahmundry	1844	8	..	6	7	21	2	59	246	14	321	1320	16316	2436	9257	4846	8	5	18404	4	1	191	5970	..
Gossner—																								
Chota Nagpur	1845	30	5	22	6	63	32	425	311	24	792	6937	74626	14355	28401	15616	10	3	15357	10	9	213	5811	14
Assam	1901	2	..	2	..	4	2	28	3	2	35	201	1957	329	659	837	11	9	.....	..	..	3	56	..
Hermannsburg	1866	13	1	12	2	28	3	26	82	3	114	139	3118	24	1200	734	2	..	10484	6	..	48	1372	18
Swedish Santal	1867	6	3	6	1	16	5	138	35	41	219	605	16313	32	312	63997	..	..	8278	..	..	31	810	..
National Swedish	1877	16	3	12	17	48	..	32	60	26	118	.....	1425	.....	696	.....	..	..	.....	..	..	31	1178	3
Breklum	1882	21	1	14	5	41	..	45	81	3	129	860	10786	2239	2619	1740	..	..	.....	..	..	.....	1722	..
Missouri	1895	9	..	8	..	17	..	4	20	...	24	69	196	164	48	184	11	..	1415	6	6	22	982	..
Danish	....	8	..	9	4	21	6	23	66	...	95	.....	1301	5	549	1387	..	..	.....	..	..	.....	1597	6
Total	....	156	16	122	65	359	81	1123	1906	155	3263	12704	186175	25671	67534	100962	15	9	142506	13	2	1126	39325	71

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